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Jan

New Testament required reading for Brazilian school children

The Living New Testament will soon be a required textbook for 200,000 students in a small Brazilian state northeast of Rio de Janeiro.

Professor Edilson Amaral, secretary of education of the rural state of Espirito Santo (meaning "state of the Holy Spirit") requested recently that the World Home Bible League print and distribute 200,000 New Testaments to be used to teach religion to public school children aged 13 and older.

Many of the state's 400,000 predominantly Roman Catholic students have never owned or read the Bible, particularly a modern paraphrase version, according to Rev. Chester Schemper, South American director of the World Home Bible League, headquartered in South Holland, Illinois.

One hundred and eight pastors of the Brazilian Baptist Convention agreed unanimously to assist in placing the Bibles and in teaching the religion courses. Church members also pledged \$5,000 toward the project, despite recent floods which threatened to wipe out this year's crops.

Bibles will also be distributed to students attending the state's major university, which also falls under the

jurisdiction of Secretary of Education Amaral.

Amaral, a member of the Brazilian Baptist Church, requested the New Testaments for his schools after a similar program was begun in the Rio de Janeiro school system.

Amaral was converted to Christianity under the ministry of Dr. Nilson Fanini, an evangelist and pastor of the First Baptist Church of Niteroi, the largest church in Brazil.

Fanini worked with the World Home Bible League to place one million New Testaments in the hands of school children in the State of Rio de Janeiro last year. "The greatest challenge and opportunity in my ministry is to have had a part in placing one million New Testaments, furnished by the World Home Bible League, in the schools of the State of Rio de Janeiro. Placing God's Word into the hands of our youth is a significant hope for the future of our country," stated Fanini.

The World Home Bible League has also provided one million New Testaments for the Bolivian school system since 1974 after a Wycliffe Bible translator's friendship with a colonel in the Bolivian army resulted in his conversion.

Col. Hugo Banzer Suarez rose to the presidency of the country in 1974 through a government turnover. Concerned for the moral and spiritual welfare of the country, Banzer proposed that New Testaments be made mandatory reading in the nation's classrooms. Banzer left the presidency in the summer of 1978, but the current government continues to back the Bible-teaching program.

Bibles are also used as textbooks in schools in Arequipa, Peru where the director of religious education conducts a regular training session for teachers who are encouraged to "work toward conversion" of their students, Schemper said.

Teachers in Rio de Janeiro report that students are eagerly reading their New Testaments and some are taking them home to be read by family members.

One teacher, when asked whether the New Testaments were effective in the classroom said, "I do not know how it is affecting the students, but I wandered far from God. After receiving the New Testament for the classroom, I began reading it myself, and I have been brought back."

"Are you fighting about the holy spirit?"

by Rev. Leo Schalkwyk

Pentecost 1979 is here. Does the date have any meaning or is Pentecost dateless after the first outpouring of the Spirit as recorded in Acts 2?

The date is important, for no festival of the church is divorced from the circumstances into which God has led His church at that time.

"Christmas 1944" means for many of us that we celebrated Christmas in the great "hunger winter" in the Netherlands, under German occupation. Thus "Pentecost 1979" means that we celebrate this festival of the church-calendar in a time where we have experienced and are still experiencing a great movement of the Spirit in the churches. However, the devil is always ready to break down anything that God is building up. He tries to "neutralize" the influence by making some "Spirit-touched" people go overboard. This, in turn, turns off the inquisitive onlookers. Sometimes Satan sows pride into the hearts of the "turned on" people and they develop a "holier-than-thou" attitude towards all the "dead" church people. These days the devil goes around like a prowling lion to snatch away from both "parties" the greatest gift of the Holy Spirit: Love. Some, therefore, feel a sudden urge to "promote" the Holy Spirit, no matter what the cost. Others avoid "the subject" carefully, for they are "sick of these people."

As a result, some start arguing about the Holy Spirit with each other; in fact He becomes one the "hottest issues" in some congregations. Bomb-free doctrinal shelters are being constructed at both sides of the fence, so no one can change position anymore without feeling threatened. Resentment and anger flare up and the heavenly Dove withdraws from the battle scene into a corner: He can only reign in hearts cleansed from sin and totally surrendered to Jesus.

I hope that Pentecost 1979 will not only see a spirit of Joy in our midst, but that also the Spirit of Unity will prevail, so that as Calvinists we do not give up on each other because of the Spirit, but hold on to each other and do not part ways.

Do not let go of a church member because he is "subjective" or "objective". We need each other to keep us in proper balance. Only thus can we together fathom a bit more "how great is the measure of His love towards us." Only thus can others become attracted to the spiritual glow given to us in Pentecost 1979.

"By this they will know that you are my disciples: If you love one another." (John 13:35)

Holland Christian Homes Inc.



An artist's concept of Holland Christian Homes, in Brampton, Ont. The opening of Trinity Towers took place on April 23, 30, May 4, 7, 11, 14; each day for one of the six floors. Holland Homes is located near Brampton at the intersection of Steeles Ave. and McLaughlin Road.

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Next Week:

NIV Study Bible

Viewpoint

Capital punishment and the church

It is not proper for the government to impose capital punishment, except under extreme conditions. That is the conclusion of the Christian Reformed Church's synodical committee on capital punishment.

That conclusion is sure to shock the Reformed system, to the majority of its members who are retentionists at heart. It most certainly will come as a surprise to the instigators of the committee, Classis Orange City (Iowa), which merely asked Synod 1976 to urge our national governments to continue (or reinstate) capital punishment.

The 40-page report of the study committee, prepared by five Americans, looked at the biblical view of justice, the authority and responsibility to exercise punishment, and whether or not capital punishment (death) is a just form of punishment.

The committee asked three questions and those questions formed the framework of the report:

1. Does the biblical data require that capital punishment be administered for murder?

2. Does the biblical data permit the administration of capital punishment for murder?

3. Is the administration of capital punishment for murder desirable?

The committee's conclusion was this: "Given that human life is sacred, that the magistrate is fallible, that time for repentance is desirable, and that incarceration (jail) will normally satisfy the demand of justice, we conclude that it is not prudent for the state to impose capital punishment except under extreme conditions."

The committee made three recommendations: "That the synod declare:

- that the Scriptures lay no mandate on modern states to exercise capital punishment.

- that the Scriptures do permit

modern states to inflict capital punishment.

- that according to the spirit of Scripture capital punishment is prudently exercised only under extreme conditions and not as a general rule."

The committee further urges the members of the church, "working as individuals and through appropriate organizations, to use their influence to encourage their respective governments to adopt criminal justice systems in keeping with the scriptural principles presented in this report."

Perhaps the strongest case against capital punishment is the sixth commandment which announces that human life is sacred and that, wherever possible it should be preserved and enhanced. This weighs the scales against all killing that is not required for the preservation and enhancement of other human life. By this token, wars are justifiable only as a last resort (when arbitration fails), and only then in so far as they preserve the rights and freedoms of a people.

Similarly, the slaying of criminals can be justified only as a last resort and only in so far as it is required to secure the continuation of a viable state charged with maintaining a just order.

Governments are not called upon to convert sinners or even to reshape them, but they ought, when possible, to leave room for repentance, and not unnecessarily shorten the time in which these wholesome things can occur.

The committee recommends that this report go to the churches for further study. Synod will undoubtedly do that and it should be in the hands of most churches by the fall, an ideal time to take up the report in some society meeting.

More about this report next week.

Keith Knight

Sudbury workers hold out for more

The city of Sudbury is perched atop barren rock in Northern Ontario. A multitude of mine-shafts finger their way down through the rock to the rich deposits of nickel. That metal has proved to be quite profitable for International Nickel Company of Canada (Inco) over the years and it has also provided the source of living for almost 12,000 families who live in Sudbury.

Those mines have been unused for more than six months, ever since the 11,700 workers at Inco, members of the United Steelworkers of America, went on strike in November, 1978.

A settlement was reached in mid-May and union negotiators thought that they had succeeded in providing an attractive package for workers. The settlement, recommended by 14 of 16 union negotiators, would give the workers \$3.50 more an hour in wages and benefits over three years. Base pay at Inco before the strike was \$6 an hour plus a 79-cent-an-hour cost-of-living allowance.

But the workers rejected the offer. More than 9,500 workers turned out to vote on the offer and it was rejected by 57 per cent. Union members have indicated that they want "substantially more" in wages than the contract had provided for. They also want a "30 years and out" pension plan with a monthly pension of \$750, plus increased vacations, more vacation bonus pay, and a better cost-of-living allowance.

The strike has resulted in a \$3-million-a-week loss of Inco payroll and it is starting to show in Sudbury.

The workers themselves are obviously hurting. Mortgage companies

have been graceful in allowing the strikers to delay payments on their houses until the strike has settled.

Revenues for Inco have obviously fallen drastically. Earnings in the first quarter of 1979 fell to \$500,000 compared to \$34.9 million for the same period a year ago. The company's stockpile of nickel is reducing drastically and it seems as though the company will be forced to give the 11,700 workers whatever they want in the end.

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Pentecost — day of prayer for world evangelization

The calendar tells us that June 3, 1979, is Pentecost Sunday. On Pentecost we remember with joy the outpouring of the Spirit upon the small church in Jerusalem. Christ followers, empowered by the Spirit, went everywhere preaching the Gospel. A small tender plant became an enormous tree. Its branches spread over the whole earth.

Pentecost is a harvest festival. God is gathering in His elect from every nation. Reapers are sent into the world to accomplish the Great Commission. No wonder that many churches emphasize missions on Pentecost!

The Lausanne Committee for World Evangelization issued a call for Christians around the world to set aside Sunday, June 3, 1979, as a Day of Prayer for World Evangelization. LCWE's executive secretary, Gottfried Osei-Mensah, a clergyman from Ghana, said that Pentecost Sunday each year should focus our attention on prayer for the blessing of the Holy Spirit as the church engages in global evangelism.

That emphasis on prayer for world evangelization was already stressed in the concluding paragraph of the historic Lausanne Covenant adopted at

the 1974 International Congress on World Evangelization: "We enter into solemn covenant with God and each other to pray, to plan and to work together for the evangelization of the whole world." LCWE asks in addition to prayer for evangelization of the earth's unreached peoples, prayer for the plight of those who are being persecuted for their faith in Jesus Christ.

How we need to pray in these days of international crisis for revival and empowering of the Church! How do we reach the world with the Gospel? Even in missions we have become so wrapped up with techniques and methodology that our reliance on the Holy Spirit is at times relegated to the background. We need spiritual mobilization! Mission techniques and methodology, as good and as necessary as they are, will never win the battle! We must reach the world on our knees! In our communal and private prayer we must ask the Holy Spirit to generate a continued flow of fresh enthusiasm and vision. What should we pray for?

1. The world.

The world situation warrants earnest

prayer. The most rapid rate of population growth is in the poor nations of the Third World. The prospects of economic growth are bleak. The energy crisis continues to make its harsh impact felt on developing nations.

Communism is spreading. The fall of Cambodia to Vietnam has raised prospects of increased instability in Southeast Asia. There is a world-wide political and spiritual unrest. We live in serious days. Paul said to the church: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men: for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty" (2 Timothy 2:1,2).

2. Mission opportunities.

The task of missions is not finished. The Gospel has not made a decisive impact upon the Hindu population in India. It is estimated that only 1% of the Christians now in the church of India have been converted out of Hinduism — this means that there are only about 200,000 converts out of Hinduism in India living today. Relatively few Buddhists have become

Christians. In Thailand, Burma and Indo-China, Christian converts form only a tiny, despised or rejected element of society. There are countries where there are no known national believers — such as Libya, Saudi Arabia, Mongolia. The statistics may be depressing; but the mission challenge is greater than ever.

Opportunities for witness are now everywhere as eastern religions, secularism and other "isms" make their inroads in North America. Christian radio and television are now the means of bringing the Gospel in many countries. The message of Christ penetrates Iron and Bamboo curtains despite the jamming efforts of the communists. Cambodia and Vietnamese refugees present an excellent opportunity for Christian witness in word and deed.

This is not the time to be discouraged. It is still the Lord Jesus who opens and shuts the doors of missionary service. (Rev. 3:7,8)

3. Leadership training.

Trained church leadership is desperately needed. There is a world-wide lack of men truly called of God and continued on page 7

by Rev. Johan D. Tangelder

DATELINE: THE WORLD

What makes the King's College Reformed?

by Dr. Sidney DeWaal

Dr. DeWaal is president of The King's College, Edmonton, Alta.

For Shakespeare, to be or not to be, that was the question. For The King's College, to be or not to be Reformed, that is *not* the question. The college, emerging as a Christian institution of higher learning at this crucial time in Canada, has a solid foundation in the renewal introduced by the Reformation in both church and world. The founders of the college intend that it take its place in the Reformed family of advanced educational institutions.

Years ago already, the Christian College Association, in which the college supporters banded together, adopted a confessional statement which has given expression to the historic Christian faith as it relates to education. This confessional statement summarizes in clear language the principles that underlie all educational activity at the college.

These educational principles are introduced by a clearly expressed high view of Scripture. The Reformers had rediscovered the open Bible. The fresh air of the Word began to blow again over the field of life. "God has spoken," they said. Through the Spirit that accompanies the Word, life, dead at the roots, was reborn and again produced fruits acceptable to God.

It was that rediscovery of the Word which gave new vitality to scientific pursuit,

research and education. Prior to the Reformation, the closing of the Book under the domination of the church machinery had led to a refusal to read the books of nature and history. Whatever those books said was silenced by the authority of a closed-Bible tradition.

Particularly the Calvinistic wing of the Reformation taught people to read God's revelation in the world through the glasses of the revelation of the Word. By taking your standpoint in Scripture, God's authoritative constitution of the kingdom, you were free to investigate, to discover, to learn, to theorize, to prepare for a career in life.

A new declaration was made in the Reformation. This: If you start out in the kingdom's constitution, you will be able to discover the laws and statutes God has established in the various academic disciplines of the arts and sciences, and the by-laws for government, labour, family life and who knows what other areas of life!

The cultural mandate received a renewed reinforcement in the mission mandate. The Reformation gave impetus to teach all nations that Jesus Christ, through whom all things were made, is Redeemer and Lord to whom all scientific investigations must be submitted for approval. How does that happen in the Christian community? Obedient servants of the Truth, yielding to the Spirit of truth, continually evaluate each other's work in the light of the constitutional framework.

The King's College is Reformed because it reiterates the revitalized authority of the

Word as it once again was stated in the Reformation. The college community — professors, students and supporters — with wonderment step into God's world in the freedom guaranteed by the power of the Word.

A college that is Reformed shares with others who have their roots in the Reformation a trust in God's continuing leading into the truth. Throughout the centuries God's faithfulness is the guarantee that also a college will continue to articulate its academic activity in terms of what God has said about himself and his world. The King's College is Reformed because it recognizes that the God of the covenant sees to it that new generations will continue the work of their forebears.

When The King's College formulated educational principles it restated biblical teachings about creation, sin and redemption. It said without compromise that human life, knowledge, learning and teaching are marked by the great divide. Life itself and all its dimensions are either a service to the true God or to a false god. And it is a service to God only if all those involved in the educational activities of the college stand apart as Christ-believers who have listened to the Scriptures.

It is true that many other Christians who are not identified with a Reformed church confess this Reformed perspective. Many children of the Reformation have learned to understand that service to God includes all aspects of life now. Precisely because The King's College is thoroughly committed to the all-inclusive

authority of the Word of God, to a kingdom reality and to the continuity of divine covenant faithfulness, also in education, it is not only a Christian but also a Reformed college. The King's College will not shrink back from disseminating this view and rejoices in the fact that a growing number of Christians "go with us and do as we do" even though they are not affiliated with a church denomination that bears a Reformed label.



What makes The King's College Reformed?

- That it is affiliated with other Reformed educational agencies? No, for the college has no official ties with any other such organization.

- That it is supervised by a Reformed denomination? No, for King's is not a church college; it is controlled by the thousands of God's people who are fulfilling their educational mandate through the Christian College Association. The college receives financial

support through the Christian Reformed Church and is eager to give an account of its faith and work to any church denomination from whom support is received.

- That we have a specific reference to the three forms of unity? No, for the college does not mention any particular church creed in its educational confession. But the college believes that its educational principles are in harmony not only with Scripture but also with the Reformed creeds. To insure that this is so, the board is studying the possibility of sharpening the explicit wording of the Reformed perspective of the educational principles.

As president of the college, I am often asked, "How can you and your board guarantee that The King's College will stay both Christian and Reformed?" Of course, it is impossible to guarantee that. In the kingdom of God redeemed sinners do not guarantee anything, they live by grace. God guarantees everything. All that we can promise is that board, administration, faculty and supporting community together will seek to be obedient servants of God's truth.

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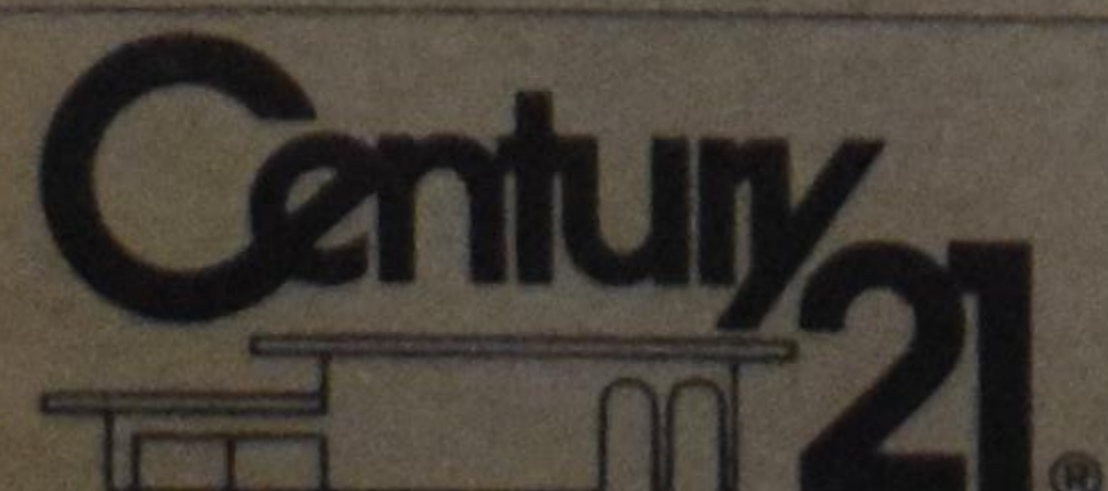
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Church Page

PASTORAL PONDERING

Whom have you been entertaining?

In one recent issue of *Bridge* editor Rev. Gordon Pols writes some fine things about *hospitality*. He mentions that Alberta witnesses the influx of many migrants from other parts of Canada, attracted as they are by a bustling economy all related to the high prices of oil. Pols tells his readers that for Christians this means, among other things, that they have a great opportunity and challenge of practicing hospitality. His thoughts are well-taken and hold also for us, especially the churches of this big metropolitan Toronto area which draws so many young people and others who are urgently in need of fellowship, and, often, also in need of a place to stay.

Hospitality is not easily practised anymore in these busy days. A change has come over us. We have made economic progress, we have become established and, more and more, we are tempted to go our own way, pursue our own interests and pleasures. So there is not much time in our lives anymore for others. Week-end cottages and cabins become prevalent among us. We are away a lot. For several months we don't keep close track of what's happening in the home church. There is so much that occupies our minds. Busy people don't see much; they are poor observers. But in the meantime there are the many lonely people too. And they need attention and care and involvement.

Have you heard the biblical message concerning hospitality? Well, here are some. The book of Hebrews refers back to Abraham who entertained angels unawares thus passing God's test (Gen. 18). The Ammonites and Moabites were punished by the Lord to the tenth generation for failing to extend hospitality to Israel on its way out of Egypt. God reminds Israel that they were strangers in Egypt and therefore had to show hospitality and mercy to lonely people (Leviticus 23). Romans 12:13 makes it an outright command: practise hospitality. And when Jesus sent out the Seventy (Luke 10) he told them that they needed not take provisions along since they could count on hospitality. In Matthew 25 the Lord Jesus says that when he will return, many will be judged, also on the basis whether they have taken in the stranger and shown mercy to the needy.

We must be very practical about this. There is simply no excuse for visitors coming to our churches and not being greeted and invited for coffee and a meal in case they have no residence here. In my work I have heard that over and over again: I went to that church and no one talked to me. In a deeper sense it means another thing: Our church communities must become geared to making a large place for lonely people, there must be enrichment of fellowship in which people feel secure to express their needs and where they can accept meaningful help. It ultimately means: *do we live for self or for others?* And that comes very close to the core of Christianity.

Link of the Chr. Ref. churches
of Toronto

Screw tape still writes letters

Some time ago a member of the congregation gave me a booklet by Basilea Schlink called *Escaping the Web of Deception*. I was reminded of this booklet when I was preparing today's morning message on 1 John 1:18; "Dear children, this is the last hour; and as you have heard that the antichrist is coming, even now many antichrists have come" (N.I.V.). In this booklet, Sister Schlink does not write about the antichrist but about the various ways in which Satan deceives us.

Normally, Reformed people are not of the alarmist kind who see a communist plot behind everything or who feel that surely Jesus must be coming soon because things are as bad in the world today as they have ever been. Nevertheless, we must also be realists and recognize that in the beautiful world God has created there are powerful forces at work that try to seduce our hearts and minds and bodies away from the living God. We are awaiting a new heaven and earth "wherein righteousness dwells," says the Bible. That should alert us to this world in which there is little righteousness and where God's people must be constantly on guard against the various ways in which unrighteousness grins at us with seductive invitations.

Starting next Sunday I hope, the Lord willing, to remind you with a little series of bulletin articles on this page of the various trends at work in our society whose origin is the Kingdom of darkness. If any member has any suggestions for these articles, let me know.

Rev. D.J. Hart
First Chr. Ref. Church
London, Ont.

Thumbs down on AID

Classis B.C. met in regular session at the Trinity Chr. Ref. Church in Abbotsford. There are many things which could be mentioned in this report. The most prominent item on the classical agenda was to deal with the issue of Artificial Insemination by Donor (AID). Classis decided that AID should not be considered as a desirable option and that couples considering this possible method would do well to solicit pastoral advice from the officebearers of the church. Much more was said, of course, but this is the main answer. Classis will ask Synod to form a study committee to look into this complex matter.

First Chr. Ref. Church
Langley, B.C.

Students of world needs

At our last meeting our guest was Rev. Jack Vos who is also a representative on the "Task Force on World Hunger." After our study of the book, *And He Had Compassion on Them* we were left with some concerns and questions which we hoped Jack would be able to answer and that he could bring us up to date on any further information that was available from the "Task Force." He briefed us on the proposed target countries in which the CRWRC hopes to work and the reasons for choosing those particular areas. Jack also elaborated on the goals the CRWRC has once they are allowed into a country. A submission from the Task Force is to appear before Synod in June and more information will then be available as to more definite decisions.

Fellowship Chr. Ref. Church
Toronto, Ontario

Who is molding your child for tomorrow's world?

Christian parents must prayerfully decide who is to train their child for living the Christian life in a world which is becoming increasingly secular and indifferent, if not hostile, to the faith we profess. The kindergarten child comes to school full of enthusiasm, ready to learn and absorb all that school offers to him. What foundation for learning will he receive? Will it be one centred in God's Word or will it be similar to the daily fare on the television screen?

The elementary student is molded and shaped as a

person and as a student by the teacher that daily leads and directs his growth in skills, attitudes, and understanding. Will this Christian child see Christ in all of life, in his school work, at recess, in the neighbourhood, and at home?

Junior high and senior high students are often accused of not having a purpose in life or being confused. Who will help your son or daughter through these difficult years? Will it be someone who relies on God and his Word for direction? The process of preparing young people for God-honoring effective Christian citizenship is the challenge, willingly accepted by the Christian teacher and the Christian school.

Dear parents, there are less than five months left before our school opens its doors. We are thankful to our God that the Church Council has given us the permission to use the church basement. The school will consist of kindergarten through grade eight. Kindergarten will be in the new basement. Grades 1-8 in the big basement with two classrooms divided with grades 1-4 and 5-8. The small rooms will be used for a Principal's office and special activities projects. Some renovating will be done, of course. So, parents, now is the time to register your child in our school. Registration forms are available.

The School Board
Cephas Chr. Ref. Church
Peterborough, Ontario

Adopt a grandparent

The first occupants of Trinity Tower have moved in. Many of you have been busy cleaning their apartments. But there is more to be done and here is a proposal that will really make these seniors (some from far away) feel wanted and welcome. If each family in the Immanuel and Second Church adopts a grandpa or grandma, or both, everybody will get looked after and be enriched because of it. There will be no commitments, just the odd visit, cup of coffee, phone call, etc.

If this appeals to you, please call Mr. H. Vegter, 451-8767, who has a list. Most apartments are spoken for. Only a few units more and the building will be filled.

Immanuel Chr. Ref. Church
Brampton, Ont.

Jail ministry

One of the cottage groups of First Chr. Ref. Church, Edmonton, has been involved in a jail ministry for some time already. This cottage group has helped the chaplaincy at the Ft. Saskatchewan Jail carry on a "fellowship evening" one Wednesday evening per month. To come up with new ideas, however, is diffi-

cult when you have to do this on a monthly basis. The Outreach Committee of the Council of our churches in Edmonton has been made aware of this need for help and so comes with this appeal to you and your church groups to volunteer your services and talents. If all churches could be responsible for filling the whole (or part) of such a fellowship evening, then no one group would be under a great deal of pressure to come up with continually new and fresh ideas. Each group would have to be responsible for one evening every nine months. We know that jail ministries tend to scare us off, but to make things a little easier, opportunity will be given to familiarize yourself with what goes on at the jail on such a Wednesday evening.

Second Chr. Ref. Church
Edmonton, Alberta

"All That I Am"

Inter-School Christian Fellowship is an evangelical, inter-denominational student movement in high schools across Canada. Students are interested in proclaiming the Good News of Jesus Christ, growing in their relationship with Christ and telling their friends and classmates and teachers about Christ. So in some schools there are ISCT clubs. These clubs provide a framework in which to fulfill their needs of prayer support, fellowship, encouragement and studying biblical principles. "All That I Am" was the annual March Break Conference sponsored by ISCF, which is in Ottawa this year.

Calvary Chr. Ref. Church
Ottawa, Ontario

Church News

CHRISTIAN REFORMED

Called

— to Whitby C.R.C. — Rev. Herman Praamsma of Toronto (Rehoboth).

Change of time

Salmon Arm, B.C. — for the months of June, July and August, our second service will be changed from 2:30 p.m. to 7:30 p.m.

Classis Alberta South

Classis Alberta South, in special session May 9, examined Candidate Duane Smith, pastor-elect of the Vauxhall congregation. With concurring advice of the synodical deputies of Classis Alberta North, Columbia, and British Columbia, classis admitted the brother into the ministry of the Word and sacraments of the CRC. May our heavenly Father care for him in the fulfillment of his calling.

Paul D. Stadt
Stated Clerk.

All church bulletin material for this page should be sent to:

Rev. J. VanHarmelen,
Caesarea, Ont. L0B 1E0.

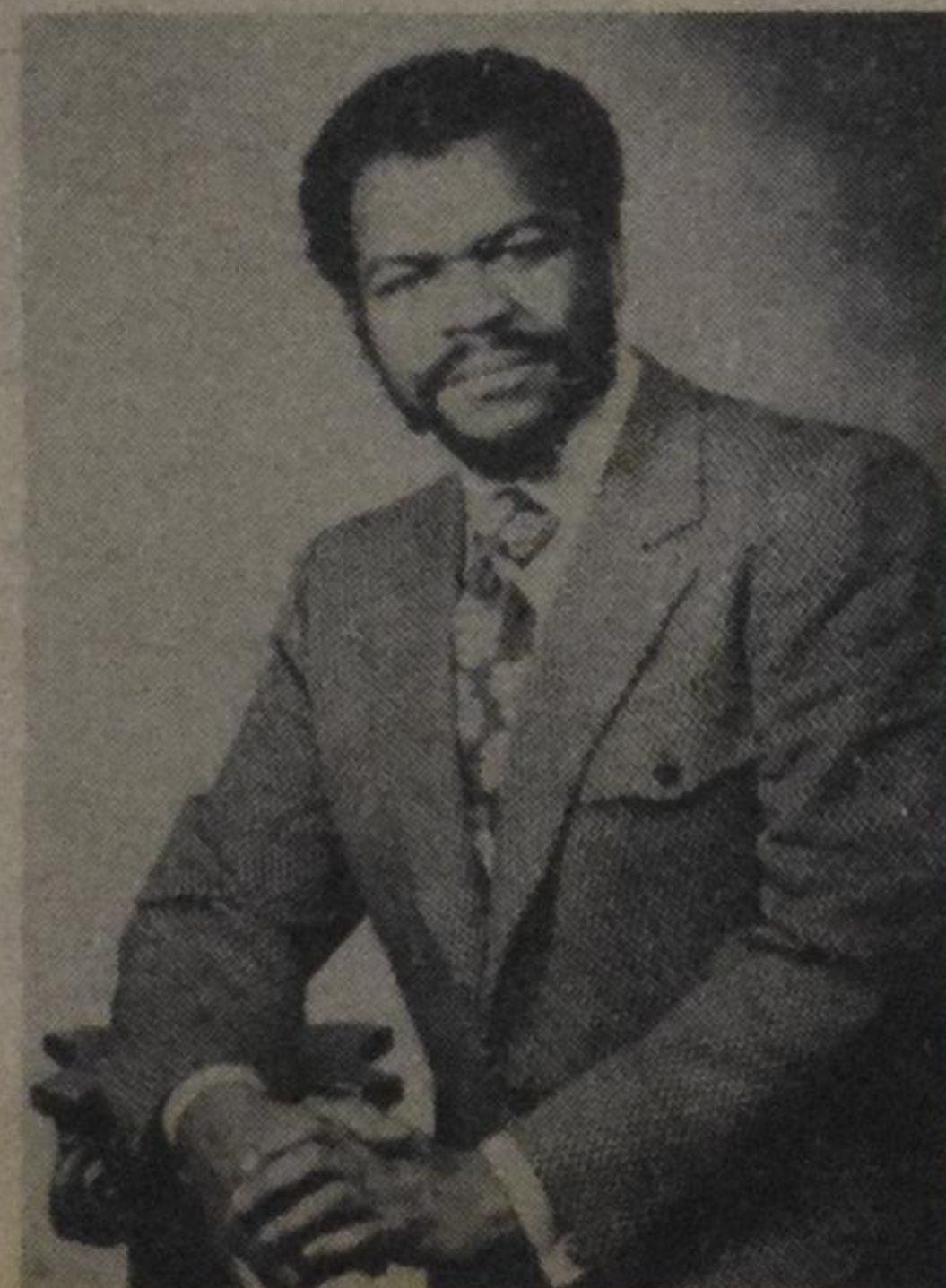
Buthelezi to address political conference

SIoux CENTER, Iowa — Gatsha Buthelezi, leader of the Zulu people in South Africa, has consented to speak at the Third International Christian Political Conference sponsored by the Association for Public Justice. The conference will be held August 24-27 on the Dordt College campus in Sioux Center, Iowa.

Chief Minister Buthelezi is internationally known as an outstanding Christian statesman, and is perhaps the most important black leader in South Africa today. Blacks, colored people, and Indians have no real place in the political leadership of that white-dominated Republic. The Zulus alone (Buthelezi's tribal group) outnumber all the whites in South Africa, and there are many other groups besides. Whites constitute only about one-fifth of the total population. The struggle for a just system of political participation has been going on for decades; few black leaders are free to speak out. Buthelezi will speak about the prospects for change in South Africa toward a more just system of political participation for all groups.

"Justice for All: The right of political participation" is the theme of the August conference, which will focus on the problems of political participation and representation in modern democracies. Some of the questions to be

considered by speakers at the conference are: Why are fewer and fewer Americans voting? Are minority groups adequately represented in the American system and in other countries of the world? How do citizens participate politically in other countries? What should Christians be doing to make a proper contribution to the contemporary political process?



Gatsha Buthelezi

In addition to Buthelezi, two other nationally-known figures will address the conference. Tom Skinner, Baptist minister and President of Tom Skinner Associates, will speak at a Sunday afternoon mass rally. Author of *How Black is the Gospel* and *Black and Free*, Skinner believes that evan-

gelical churches must lead the fight for justice because it "takes regeneration from Jesus Christ to change society." Michael Novak, columnist, social critic and author of *The Rise of the Unmeltable Ethnics* will address the conference banquet concerning new approaches to political action that will overcome majoritarian repression, apathy, and civil religious conformity.

The conference begins Friday, August 24 with a keynote address by H. Evan Runner, professor of philosophy at Calvin College in Grand Rapids, Michigan. Dr. Runner will outline some of the basic reasons for his belief that justice requires structural pluralism in the public arena. Structural pluralism requires a government which protects institutions such as church, school, family, and business, and which also promotes justice for the differing world views of its citizens.

Several people have already consented to conduct seminars at the conference. Bob Goudzwaard, professor of economics at the Free University of Amsterdam, is to show some of the elements of the Dutch structure of pluralism in its public life. Many different groups are respected and protected in the Dutch system, each according to its size. Robert Martin from the Makah Indian Nation in Neah Bay,

Washington is to provide some historical insight into the problems that minority Indian groups have faced in North America since the arrival of the "White Man". He will also suggest just ways to make room for these Indian groups. John Perkins, from the Voice of Calvary Ministries in Jackson, Mississippi, is to discuss what kind of pluralistic justice will make proper room for blacks (and other minority groups) in America.

A speech by Rockne McCarthy, currently Fellow at the Calvin Center for Christian Scholarship at Calvin College in Grand Rapids, Michigan will conclude the conference. Dealing with the U.S. constitution, past efforts for justice, and suggestions from other conference speakers, he will point out new possibilities for justice in the United States.

The Association for Public Justice, which is sponsoring the conference, is an organization whose aim is to nurture responsible, active citizenship. APJ believes that biblical revelation opens a perspective on contemporary political life that can guide one to the proper fulfillment of his/her responsibility to live justly with all people.

More information about the conference can be obtained by writing to: International Christian Political Conference, Dordt College, Sioux Center, Iowa 51250.

RBC professor retires

Dr. Lubbertus Oostendorp has retired from the Reformed Bible College faculty after 15 years of service. Special recognition was given to the retiring professor of theology at the 38th RBC commencement, held May 4 in Calvin Christian Reformed Church, Grand Rapids.

Dr. Oostendorp has been associated with RBC since its early days as an institute in 1940. For several years, as a pastor in the Grand Rapids area, he was called upon to teach part time at RBC. As the school grew, he received a full-time appointment in 1964 as Professor of Theology. Over the years he has been responsible for the courses of Christian Doctrine, teaching in such areas as Calvinism, Modern Theological Trends, and Reformed Ecumenicity.

In 1969 Reformed Bible Institute became an accredited four year college, and its name changed to Reformed Bible College. Commenting on the school's development, Oostendorp remarked, "the days of the Institute are gone; the College has come. But the purpose has not changed in all of these years — to train workers for the church within the Reformed conviction."

While a specific replacement for Dr. Oostendorp has not yet been appointed, a number of faculty members will be joining the staff reflective of the college's growth.

7th Annual Grunneger Picnic

at Grandriver Conservation Area, Rockwood, Ont. Rockwood is located on Highway 7, between Guelph and Acton. Voor Grunnegers en aange-trouwden. Pavillion is rented in case of rain. Come all! Saturday June 16, 1979 from 10 a.m.

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THIRD INTERNATIONAL CHRISTIAN POLITICAL CONFERENCE

August 24 - 27, 1979

Conference Theme:

"JUSTICE FOR ALL: THE RIGHT OF POLITICAL PARTICIPATION"

Guest Speakers:

Michael Novak: Columnist, social critic, scholar, and author of *The Rise of the Unmeltable Ethnics*.

John Perkins: Voice of Calvary Ministries, Jackson, Mississippi.

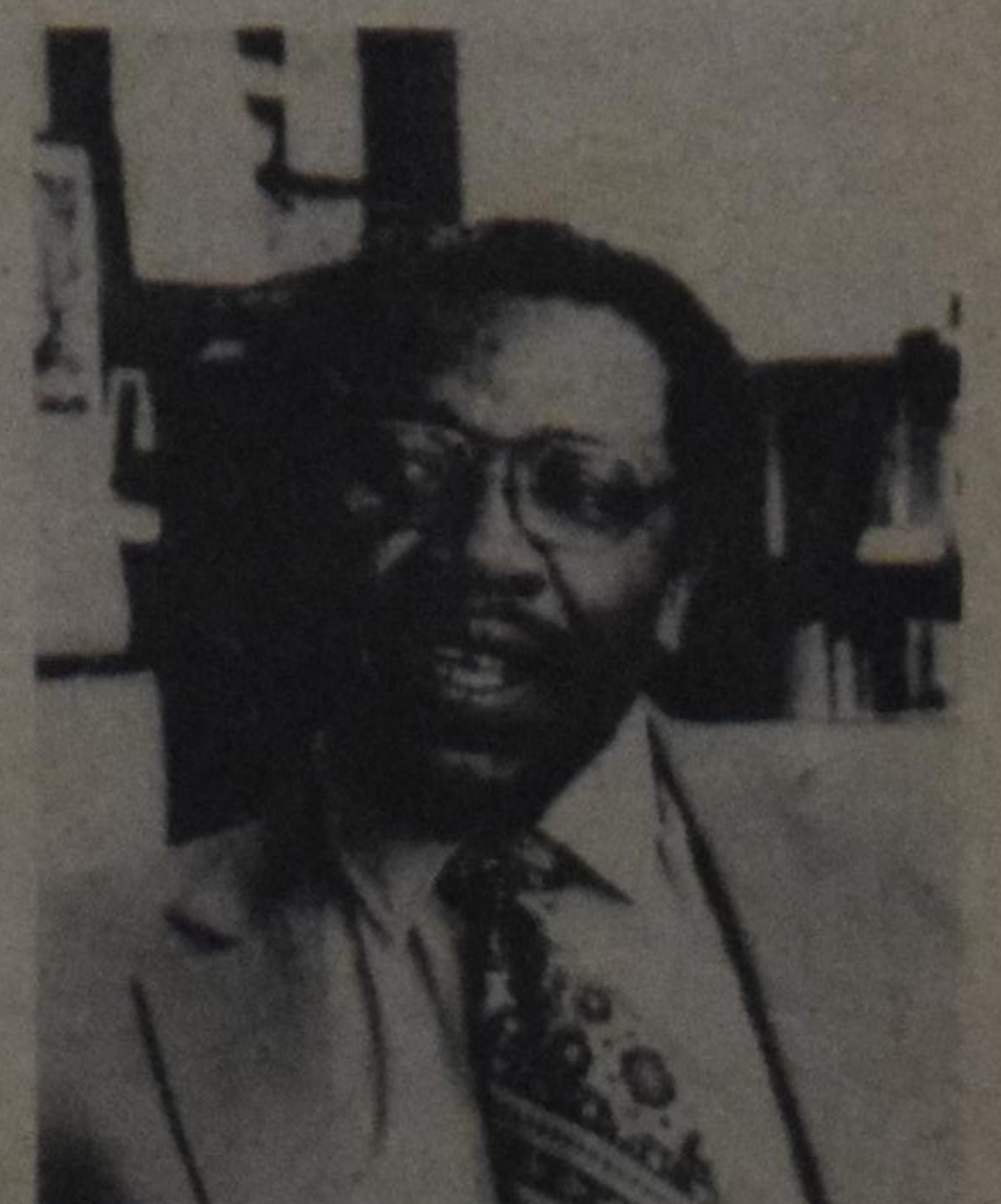
Robert Martin: Makah Indian Nation, Neah Bay, Washington.

Tom Skinner: President - Tom Skinner Associates.

H. Evan Runner: Professor of Philosophy, Calvin College, Grand Rapids, Michigan.

Bob Goudzwaard: Professor of Economics, Free University, Amsterdam.

And other speakers from North America and other parts of the world.



JOHN PERKINS

For more information write:

THIRD INTERNATIONAL CHRISTIAN POLITICAL CONFERENCE
Dordt College, Sioux Center, Iowa 51250

Bringing the Saviour to El Salvador

by Jose Martinez

Rev. Martinez is a Presbyterian missionary working with Christian Reformed World Missions in Central America.

El Salvador is a wonderful name! It speaks of a definite and all-sufficient Saviour. But how sad when you realize that the vast majority of the people of this tiny country do not know this Saviour. This is a country of great contradictions.

It is the smallest mainland country in the Western Hemisphere and also the most densely populated. Its capital is modern and progressive. Its shopping centers give us the feeling of being back home, until we look at the price tags with their exorbitant figures.

But hidden behind the modern structures, you can find wattle huts made up of mud-covered branches. They

serve as housing for the ever-increasing exodus of farmers who come to the city looking for a better tomorrow. The rapid growth of the city can be seen in the shortage of water its dwellers must live with. The highest official of the Roman Church, Monsenor Romero, is an ardent proponent of the so-called "Liberation Theology," a contradiction in terms for it seeks to liberate man from a capitalist society and bind him to a communist one. Despite all these contradictions this is where our Covenant God has brought us.

As the first Reformed missionaries, our task is humanly impossible. How do we make initial contacts? Where do we begin? What is in the mind of these people that may serve as a point of contact to present the Gospel? But praise God for the simplicity of His Word and His unchangeable message. We have been visiting every weekday for the past month

and a half. My wife, Pam, is accompanying me until the Lord provides someone who will be willing to go. Two weeks ago we began a Bible study. Two families were present. Since then we have made new contacts and we are trusting that our Sovereign God will add new faces.

The other night we were thrown out of a home and we could hardly get away from the next! In the first case we happened to knock at the door of a Jehovah's Witness. They invited us in thinking perhaps to bombard us with all their classical arguments. Instead they heard the Gospel. Their unsure attempts to attain salvation by works were confronted with the biblical message of salvation by grace through faith and the assurance believers can have in the finished work of our Saviour.

It was more than these "morally upright" people could bear. To be saved by what someone else did? By

grace through faith, and even this is not ours but a gift of God? Indeed, this is a hard doctrine for the carnal mind.

In the second home we found a Christian family. Their daughter is not a believer and is dating a man who speaks only English, making it impossible for them to witness to him. The couple was at home and we had an opportunity to share the Gospel with them. Their son is married and although he and his wife are Christians they are not very happy in the large church they attend. After we visited the worship service there we could understand why. The spirit of unbelief and higher criticism that has infested so many denominations in the U.S. is also at work here.

Yesterday, two young men came to the door selling Catholic Bibles, we invited them in and presented the Gospel, and last night they were at the Bible study.

Please pray that the Lord will call them to Himself.

One of the biggest personal problems we have found among missionaries is that of school for the children. We have not escaped this problem. The boys were attending a Christian school, where there were 40 or more children in a class. This made it very difficult for the teacher to help them with the language and take time to explain things to them. They were all so frustrated and didn't even want to go to school. After much prayer and searching for a school we found a small one a few blocks away from the house. The classes only have from 12-15 students and it is very good academically. The boys seem to be much happier and are doing very well.

"El Salvador means 'The Saviour' in Spanish. The capital of El Salvador is 'San Salvador,' which means 'Saint Saviour.'"

by Ralph Heynen

PASTORAL COUNSELLING

It is that time of the year again when many young people are graduating from school. Commencement exercises from grade school, high school, college and postgraduate schools are occurring. What is so different about commencement this year than it was, say in 1970 or 1960? People say it is pretty much the same. You hear the same kind of speeches year after year and they don't change a great deal. The exercises follow certain traditions and these traditions haven't changed too much in the last half century. I do believe there is a difference in commencement this year than possibly 10 years ago.

We graduated from seminary in 1933 during the heart of the Depression. A group of 21 of us graduated and this week we will be remembering the 46th anniversary of this event. When one graduated in the heart of the Depression the unemployment level was extremely high and the wages you received were very very low. Life was at an entirely different pace than it is today. Peoples' attitudes were so different than they are today. Many people had lost much of their assets in banks or financial institutions. It was a time of real "depression," not only as far as the money was concerned but as well as the attitude of people and the way people looked at life; it all seemed so heavy and so depressing.

There is a difference, for example, when people graduated during the days of the Vietnamese war. In those days the college students had been very much in rebellion because this was a war that no one really wanted yet everyone was involved in it. The scars of the Vietnamese war are seen again and again in the lives of

young men and families and some are still suffering because of those who are missing in action. It is true that no matter what the circumstances are we need men and women of courage, principle and those who have high moral standards so they can face the world in which they are living. We can't sit on the sidelines and just look on as the rest of the world moves by.

As we have our commencement it means that we are moving into this kind of world and we are going to have to face it and try to do what we can in order to change it. There are a lot of things that you can point to in 1979; the increase in crime is far greater than the increase in the rate of population, particularly violent crimes, robbery, murder, rape, immorality. All of these things make no sense, yet this is the world in which you move as you have Commencement 1979.

There is also the lack of social and moral conscience in our generation. We do a lot of talking about feeding the hungry in the world, but we aren't really doing a great deal about it. We are living in a world in which the moral standards have become extremely low.

You could also point to the economic situation. A world in which it is predicted that we will have an energy crisis. Where inflation has been increasing year after year, where people are unemployed, where there are large sums of money that must be spent for those who are on welfare. We are living in an age where there is economic difficulty and where inflation has reached into every area of life.

One of the most recent things I have heard is how it affects the life of the Church; the missionary endeavor of the Church where inflation has in some countries increased the cost of our

mission effort to such an extent that missionaries have to be called back home. It is a difficult world, but that is our world when we have Commencement 1979. At the same time you say all these things, you are also moving into a very exciting world. It is an exciting period of history. We have seen some of the remarkable advances that have been made in science. The average life span has been lengthened by so many years during the last quarter century. There is far less death in childbirth in the world. Many diseases that bothered our parents have largely been overcome. Or you think of the fact that we can move from place to place readily with newer means of transportation.

This is an exciting world in which to live and this is also the world you face when you have your Commencement 1979.

It is a wonderful time to be alive, also as a Christian. I think there are opportunities in the Christian life and the Christian faith which far exceed those of our parents or grandparents. Things have changed a great deal. It is no longer considered strange if a few football players get together and have scripture and prayer before they go out on the football field. It is not at all strange to have a group of businessmen meet in a certain place and talk about their faith and what it means to them. We see this movement constantly growing and we ought to be a part of it.

As we move into 1979, as we graduate from school, think of the tremendous Christian challenge that faces us in today's world. The enthusiasm of youth is something that has tremendous potential. It can have great potentials for evil, but also

potentials for good. We know that many of the difficulties that have risen in countries throughout the world arose first of all among the college students. In this world of ours with all the potentials that there are and enthusiastic groups of young people, it is marvelous, when those of us who are a bit older and have run that race course ourselves to look back and see them with all of the enthusiasm that they have in this stage of life in facing today's world. Then we can see Commencement 1979 as an exciting and wonderful experience.

We ought to be thinking in terms of the great positives that are necessary in today's world, and our young people — our graduates, are the ones that can do to change the world. 1979 — It's your world as graduates, our world simply because it is God's world, and He has put His hand on this world and said, "It all belongs to me. This is my world. Work for me in my vineyard." We trust that those of you who are graduating will feel the challenge that lies before you in today's world and that you will not become too easily frustrated but that you will move ahead positively, constructively and creatively.

THOUGHT FOR THE WEEK:

Poverty is not a virtue. Neither is wealth. It all depends upon our attitude towards the material world. Money or the love of it can hide the face of God, but it can also be used as a means to serve Him. It all depends on how well we use it.

Church budget envelopes

by Harry Houtman

How often do you wish that your church could meet its budget? How often do you wish that your church could make gifts to the denominational agencies (quotas) as it is asked to rather than paying 40 or 50 or 60% of the requested quota? How often do you wish that the church could expand its own program by hiring perhaps a part-time special teacher or a part-time evangelist or perhaps even a part-time secretary to relieve your pastor from some of the clerical and administrative tasks?

If you are looking for new ways to expand your church income, you may be overlooking one of the most obvious sources of funds. The federal government, through its Income Tax Act, allows a deduction for up to 20 percent of income for gifts made to charitable causes. For most people this means that a dollar donated to the church results in a 20 or 30 cent rebate when it comes to income tax returns.

Currently there are a wide variety of practices in our churches. Some churches have no envelopes at all and provide no tax receipts as a result. Some churches have a budget envelope to be used for the expenses of the local congregation. Sometimes this is deposited in a box upon entering the church and sometimes it is deposited on the first round of the collection plate. However the second collection plate or even the third collection plate go around and collect cash only since there are no envelopes available. Some churches have a double envelope, one to be used for the budget expenses of the congregation and its quotas, and the second envelope to be used for the second collection, whatever cause that may be for.

We should understand that for most people to put 70 cents or 75 cents cash on the collection plate would cost just as much as to put one dollar in an envelope and have a tax receipt for that issued. The balance is made up through the federal government's encouragement to help charitable causes of all kinds.

On the basis of this I would like to recommend that the board of administration, or the board of stewards, or the deacons, or whoever is in charge, should consider at least a two envelope system, with envelopes for special occasions ordered as well. Secondly, I would recommend that you may have to re-evaluate your liturgy to make your collections more meaningful and a larger part of your worship service. Thirdly, I recommend that individuals can use envelopes for second collections, special collections, and any other item (budget) for which there may not be an envelope supplied by the church.

There will be many results of a good envelope system. For the church this would certainly first of all produce more income if the individual is prepared to pass on his tax saving to the church. This increased income will be a blessing both for the given and for the church as a whole. It could ease the strain of worrying about making the budget. A second important result for the church is that it will allow its treasurer and its elders to know who contributes how much to the welfare of the church. Giving is a fruit of the Spirit. It is a fruit of the Christian life and often reflects very clearly a person's faith, loyalty, and interest in the affairs of the Kingdom of God.

The benefits for the individual are also worth considering. The envelope system allows the individual to give regularly. If a Sunday is missed, the person will know by the presence of the envelope and can either use the envelope the next Sunday or simply double next Sunday's contribution. It also allows persons to plan their giving.

Basically, I anticipate that a wider use of church envelopes will mean a more generous giving by the congregation. Finally, the individual receives a larger tax deduction when it comes to filing the Income Tax return. When your income tax rebate check comes in the mail this spring, consider donating a considerable part of it to the church, to the school, and other charitable organizations. It's a great way to increase your charitable giving from money which really comes to you outside of your regular monthly budgets.

This is the time of year that churches generally think about ordering envelopes. If you think there is improvement to be made in your church, consider making your suggestion to your congregation now.

Dateline—The World

continued from page 2

capable of leading their people. There are too few who can expound Scripture and apply the Gospel message to every area of life.

4. Finances.

Mission finances need to be remembered in prayer. The opportunities are there; but in our days of inflation, the decline of the dollar value, mission work is becoming increasingly expensive. The days that a few dollars could accomplish much are over. Missions are feeling the financial crunch and, instead of expanding, are cutting back programs.

5. Your missionaries.

Are you praying for your missionaries? Pray for their health. Missionaries often work in a climate so different from their homeland. The tropics can bring out strange symptoms, which do not give a definite diagnosis. Sickness

has shortened the careers of many missionaries. Pray for a continued fervor for the work. Interruptions and trivialities are so common. A sense of urgency needs to be maintained. No longer can a missionary count on a definite period of service in the country where he is stationed. The times are too uncertain. Political alliances shift rapidly.

6. Persecuted Christians.

Are you praying for persecuted fellow-believers? There have already been more martyrs for Christ in our time than in any other period in the history of church. The light of religious liberty has been extinguished in many countries.

The suffering of our fellow believers must not be forgotten. Fellowship through prayer transcends political boundaries.

In Rhodesia, many Christians — living in isolated places — are in great danger. Where guerillas are in power,

Bibles have been burned; churches have been closed. According to Out-look (African Enterprise), anyone who publicly stands up for Christ is liable to be shot.

Prayer is needed! Wherever the Lord's people gather for worship, may the prayers of intercession for world evangelization and the deliverance from persecution be offered.

Continue steadfastly in prayer, being watchful in it with thanksgiving" (Col. 4:2).

H. KREEFT, C.A.

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1979 Program

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May 28, 1979 — *MEMORIAL DAY

2:30 p.m. Heritage Singing Men; 7:30 p.m. Karl Van Oostenbrugge Travelogue: 'Western National Parks'.

June 12-15 RETIREE'S WEEK

Rev. John Schaal, Speaker: 'End Time Living'.

June 19-22 YOUTH WEEK

Teens: Rev. Doug Kamstra, Speaker, 'Talkin in Parables'. Adults: Rev. Enno Huan, Speaker. Fri. Film: Secret of Loving. *Sat. Chicken BBQ 4:30-6:30 p.m. Danny Gaither, 7:30 p.m. by tickets only.

June 27-29, July 3-6 FAMILY WEEK

Rev. Marinus Goote, Speaker: 'The Secret of Joyful Living'.

July 4, 1979 — *INDEPENDENCE DAY

2:30 p.m. Concert by Bruce & Lois Volkers; 7:30 p.m. Staffmen Quartet. Sat. Film: Climb a Tall Mountain.

July 10-13 FAMILY WEEK

Mr. Arnie Snoeyink, Speaker: 'The Risen Life'. Fri. Jerry & Cori Vreeman. Sat. Film: Survival.

July 17-20 FAMILY WEEK

Rev. Cornelius Schooland, Speaker: 'The Mystery of Christian Trials'. *Wed. LADIES DAY - meetings at 10:00 and 1:30 p.m. Miss Nelle Vander Ark, Speaker: 'Christians are Singing People'. Fri. King's Messengers. Sat. Film: Out There.

July 24-27 FAMILY WEEK

Dr. William Hendriksen, Speaker: 'A Look at Four New Testament Books: Luke, Romans, Philippians, and Revelation'. Fri. Musical Seimens. *Sat. Chicken BBQ 4:30-6:30 p.m. Counselors Quartet, 7:30 p.m.

July 31-Aug. 3 FAMILY WEEK

Rev. Milton Doornbos, Speaker: 'Studies in Ephesians'. Fri. Lamont Village Singers. Sat. Film: All the King's Horses.

Aug. 7-10 FAMILY WEEK

Rev. Henry Boekhoven, Speaker: 'Power in the Psalms'. Fri. Skip & Ruth Schipper. Sat. Film: Something to Live For.

Aug. 14-17 FAMILY WEEK

Miss Katie Gunnink, Speaker: 'The Reign of Christ', a study of Psalm 2. Fri. Victory Brass and Walker Bros. Sat. Film: Pilgrim's Progress.

Aug. 21-24 FAMILY WEEK

Rev. John Medendorp, Speaker: 'The Kingdom of God: Present Reality and Future Hope'. Fri. The Power Company. Sat. Film: Senior Year.

Aug. 28-31 YOUTH WEEK

Youth: Rev. Dale Cooper, Speaker 'No Man is an Island'. Adults: Mr. Ken Navis, Speaker. Fri. Mrs. Mryna Pelon. Sat. Film: Ride the Wind.

Sept. 3 — LABOUR DAY

2:30 p.m. Sherwood Singers. 7:30 p.m. Robert Brouwer, Travelogue: 'Rio Colorado'.

Sunday Services at 10:00 a.m. and 5:00 p.m. for the months of July through September 2.

Conference Weeks run from Tuesday through Friday. Bible study classes are available for all ages. The classes begin at 10:00 a.m. A nursery is provided for children of parents who desire to attend the morning Bible studies.

* Wednesday night films begin at 8:00 p.m.

* Friday night Musicales begin at 8:00 p.m.

* Saturday night films begin at 7:30 p.m.

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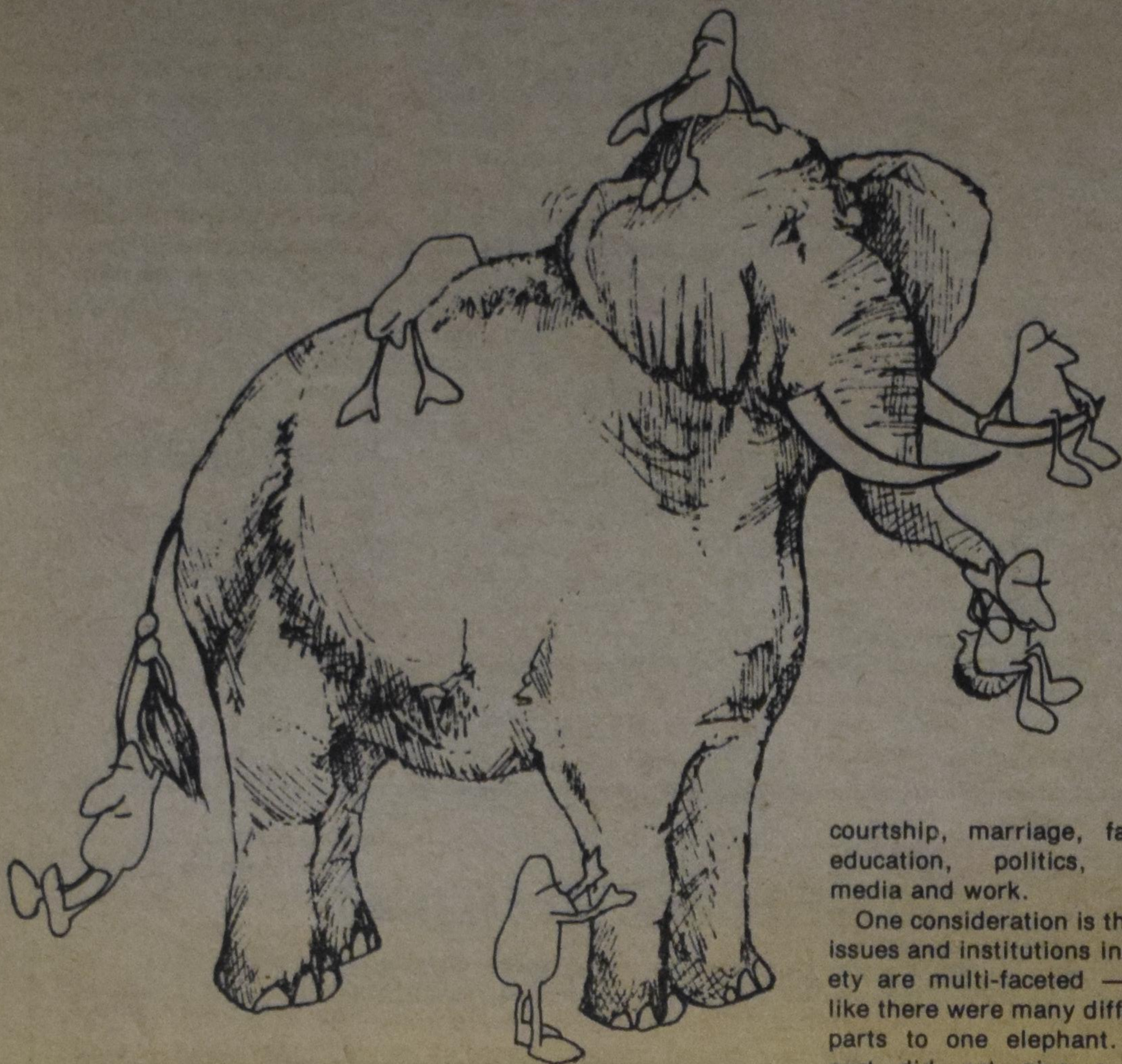
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Man in society — a study in hope

Framework and perspective



by Ary De Moor

Mr. De Moor is a teacher at Chatham District Christian Secondary School in Chatham, Ont., and co-author of *Man in Society — A Study in Hope*.

This article is the first of six articles written by Mr. De Moor, co-author of the newly developed Christian school textbook *Man in Society — A Study in Hope*. The textbook was written by Canadian teachers for classroom instruction in member schools belonging to Christian Schools International.

Mr. De Moor was not the author of all of the units of the book. He simply condensed the material in the individual units for publication in *Calvinist Contact*.

If you look at the picture of the six blind men on the elephant you can understand why one is thoroughly convinced that elephants are like trees while others are positive that elephants are like oversized vacuum cleaners, ivory spears, huge fans, the Rocky Mountains or old rope hanging from a tree. All of them were partially correct but all of them were wrong.

Your framework is what you believe to be true, the place from which you view life. Your perspective is the way in which you see life, based on where you are standing (framework). To follow the analogy, each man viewed the elephant in a different way because they were all standing in different places.

When Christians see a rainbow they "see" something quite different than secular (non-Christian) people do. Physically they could be standing next to each other, but Christians believe they see a sign of the Covenant — Noah on dry land — whereas secular people might only see refracted light waves. For Christians the bow has deep religious connotations: for non-Christians it may mean little besides nature's beauty, mysteriously evolved. The Christian's perception is determined by his stand in Christ, before God. Secular people know only their religious stance with respect to nature and other humans. Therefore, it is critical to realize that what you understand or see is an expression of your point of view, your framework.

Every person tries to make increasing sense out of the vast and complex world in which he finds himself. The bombardment by media messages as to how we should see the world and live in it confuses rather than clarifies our perspective. Any concentrated effort by Christians to come to grips with what is going on in North American society and the world soon leaves one feeling like one of the blind men on the elephant. Determining how one can be a healing influence in society can be just as confusing. Yet, that is the task of every Christian and every Christian community. *Man in Society — A Study in Hope* points to some important considerations for Christians as they look at social institutions such as

courtship, marriage, family, education, politics, mass media and work.

One consideration is that all issues and institutions in society are multi-faceted — just like there were many different parts to one elephant. One part did not give a total picture of the elephant and so we must keep our eyes tuned to seeing life as a whole and avoid the trap of reductionism: for example, saying that politics is off limits to Christians because there is so much crookedness or that television is wrong because there is so much violence.

Even though we must avoid reductionism, we must also carefully study the structure of each issue and institution in society since certain facets do dominate in each: for example, politics has to do primarily with justice and power and should not be run like a business which deals first of all with profit and stewardship. Our particular ways of working out God's love commandment in our relationships with our dog, wife and government are obviously different. There is nothing worse than a doctor who, because he knows a great deal about healing, thinks that he can bring healing to a mismanaged farm.

Christians are often confused. Unlike the rainbow example, when Christians see man in society, their perspective is often similar to that of the secular community, even though their framework is radically different. Christians should know the difference between their framework and that of secular man: Christians believe that Christ is the Lord of everything, while secular man denies His Lordship. But, when it comes to acting in society Christians often deny Christ too, by using the secular perspective which says that Christ has no place in directing society. Christians have only

one framework, but, ironically they have tried to live by two very opposing perspectives. This, of course, is impossible; one can only have one point of view at a time. Either Christ is relevant to all our life or He is not.

Thus, we as Christians have often failed to fully acknowledge God. We do not compromise our faith intentionally, but we do it because we are still sinners. The secular spirit is very difficult to resist so it clouds or distorts our Christian perspective on life. On the other hand, the spirit of Christ is also powerful in our society. Elements of the Christian framework can be found in secular society in spite of the efforts of men to reject them. By God's grace the secular move to destruction is slowed in order that more of God's creatures may experience restoration.

The radical difference between the Christian and secular framework must be more clearly seen in our living. The battle of the Christian and secular spirits does not make everything in society spiritually neutral gray. These spirits are as different as black and white. The spirit of Christ and the spirit of Satan do not get along. And, although the battle they wage runs within people (and their institutions) rather than between them, every person (and the institutions he controls) is always either in Christ — his sinful self included — or outside of Him. In this way, every man, Christians as well as secular, must struggle to act in harmony with what he believes.

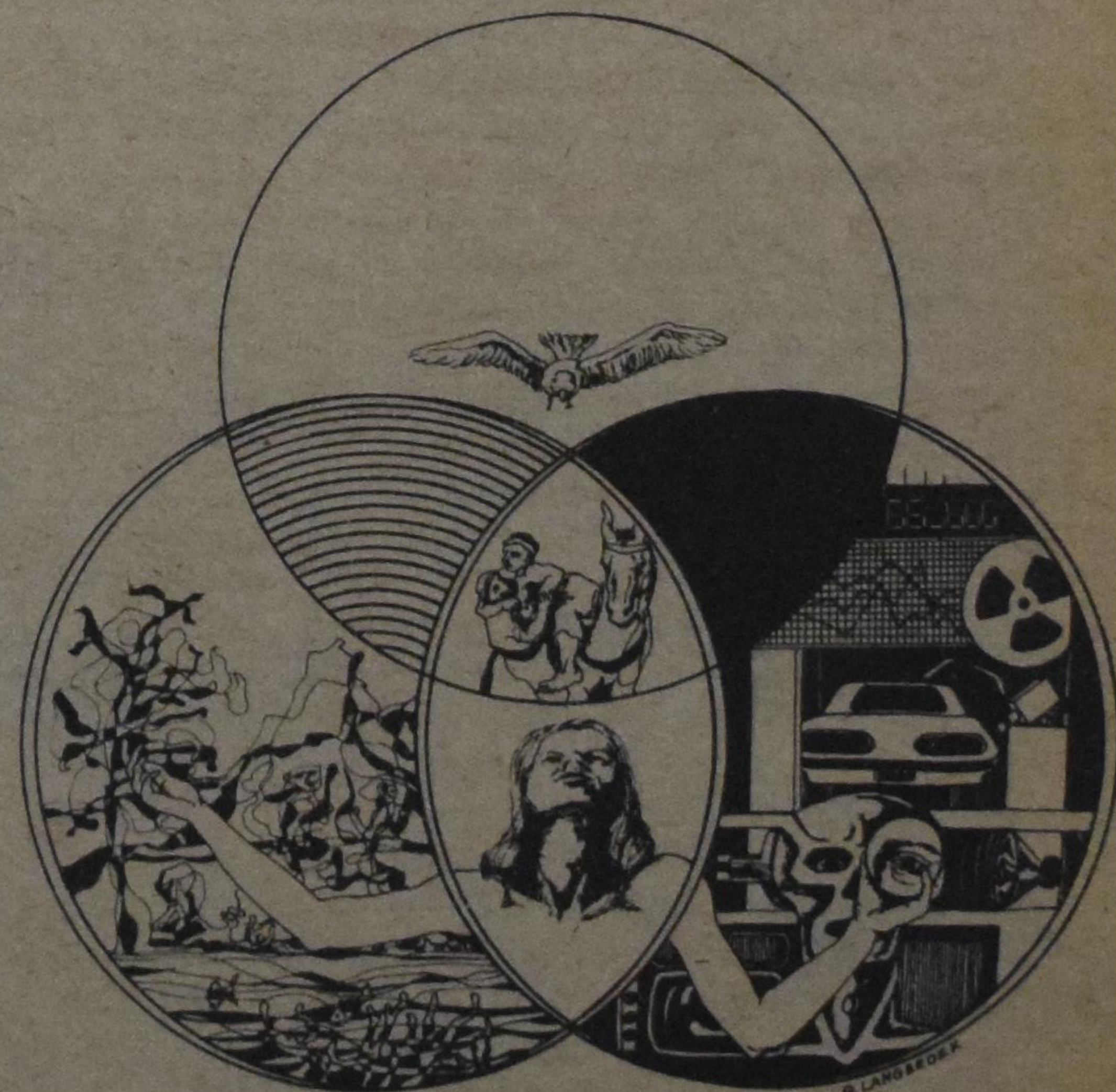
In *Man in Society — A Study in Hope*, efforts are made to show concrete ways in which Christians can live more consistently.

The logo of the manual tries to picture man's task in society. Notice the three circles. They are separate yet joined to make one design. Three separate pictures go down the center — The Holy Spirit (dove), the Good Samaritan, and a woman. The top circle represents the Trinity; God, the Father represented by the circle itself, holding everything together; God, the Spirit pictured as the dove; Jesus Christ represented by His parable of the Good Samaritan. The child-like scribbles in the left circle say we are to be playful stewards of God's good creation. The unredeemed response to God's call to serve Him is shown in the right circle. Dehumanization of people is the result of allowing such forces as computerized technology to be god. The middle section puts all three into perspective. The Holy Spirit works the parable of Christ in our lives so we can be ambassadors of hope and healing. It is our task to give people eyes to see the hopelessness of their false, hand-made idols and the joy of personally and communally praising God in His creation by the healing work of our hands.

The Bible teaches us that working out our love for God and our neighbour in society must be done in the same manner in which we love ourselves. That is the topic of our next article.

MAN IN SOCIETY

a study in hope



Trial Edition

Parakleet

J. VanHarmelen

U kent dat woord toch nog wel? Vroeger zongen we met Pinksteren het gezang getiteld: Veni Creator Spiritus! (L. Bourgeois 1551) en het tweede couplet luidde: O Gij, die in der waarheid heet vertrooster, Zalver, Parakleet! Ja, we zongen het: Kom, Schepper Geest, bezoek uw kerk met al het heil van Christus' werk! Dat was immers de taak van de Heilige Geest en we zongen dat oude gezang, bewerkt voor de negentiende eeuw door Isaac Da Costa. Parakleet, dat is het woord dat door de Helland zelf gebruikt werd om er een bepaalde functie van de Heilige Geest mee aan te duiden. U zou kunnen zeggen: Parakleet is de titel van de Heilige Geest.

Viermaal wordt deze titel gebruikt voor de Heilige Geest in het evangelie naar Johannes, en eenmaal voor de Helland zelf in de eerste brief van Johannes. Daar wordt het woord parakleet steeds vertaald door advocaat, welke vertaling u ook opslaat. Soms wordt een omschrijving van het werk van een advocaat gegeven.

Als u echter de vertaling van het woord 'parakleet' nagaat in de vele vertalingen van het evangelie naar Johannes dan merkt u dat het heel erg verschillend vertaald wordt. Ik zal er een paar noemen, die dan weer vertaald in het nederlands luiden: trooster, helper, raadgever, iemand die u bijstaat, iemand die uw vriend wil zijn, iemand die u aanmoedigt. Daaruit volgt natuurlijk dat het woord 'parakleet' zoveel bedoelt te zeggen dat het onmogelijk is om een woord te vinden dat alles zegt wat het bedoelt te zeggen. Daar komt nog bij dat b.v. het engelse woord voor parakleet (comforter) nu eigenlijk iets heel anders betekent dan zo'n vierhonderd jaar geleden.

Wycliffe vertaalde b.v. I do thank him that comforted me! Hij bedoelde echter hetzelfde te zeggen als later gezegd werd door Tyndale, die vertaalde: I thank him who has made me strong! En de authorized Version zegt: I thank him who has enabled me! Tegenwoordig wordt het woord 'comfort' net zoals het woord 'troost' uitsluitend gebruikt om uitdrukking te geven aan de sympathie die men heeft voor iemand die in grote droefheid of rouw gedompeld is.

Als dus in de nederlandse vertaling het woord trooster en in de engelse vertaling het woord comforter voor parakleet gebruikt wordt moeten we daaruit niet afleiden dat de voornaamste taak van de Heilige Geest bestaat uit het troosten van een

mens in onze zin van dat woord. Er wordt eigenlijk met het grondwoord bedoeld dat de taak van de Heilige Geest is een mens te vullen met zo'n Geest van moed en kracht dat hij in staat gesteld wordt het leven aan te kunnen. Toch werd in de geschiedenis der kerk het element van trooster wel sterk benadrukt. 'k Heb nog een boek in mijn kast met de titel 'Christus Consolator' dat handelt over de Heilige Geest zoals Johannes Hem beschrijft in zijn evangelie. Ook kerkvader Hieronymus (St. Jerome) en andere kerkvaders vertaalden parakleet door consolator. Parakleet betekent letterlijk: iemand die er bij geroepen wordt.

Parakleet kan dus betekenen iemand die er bij geroepen wordt om iemand te troosten omdat hij zo erg bedroefd is door een sterfgeval of door zijn zonden. Toch mogen we niet vergeten dat het woord parakleet bedoelt te zeggen dat een mens in staat gesteld wordt op zijn twee benen te staan en kracht ontvangt om de grootse taak van het leven onder de ogen te zien.

Parakleet betekent dat iemand er bij wordt geroepen om hulp te verschaffen in een rechtszaak. Parakleet betekende voor de Grieken dat een vriend van de beklagde opgeroepen werd in de rechtszaal om iets te zeggen over het karakter van de beklagde dat een goed licht kon werpen op de zaak en de rechters gunstig kon stemmen jegens de beschuldigde. Zo iemand werd genoemd 'de raadsman die de beklagde verdedigt,' hij pleitte in gunstige zin.

Ik vond een mooie zin van Philo in een boek van Barclay als Philo schrijft over Jozef, die een antwoord geeft aan zijn broers toen zij heel erg bang waren dat Jozef zich op hen zou wreken. Jozef zegt dan: Ik schenk jullie volkomen vergiffenis voor alles wat jullie mij aangedaan hebben. Jullie behoeven niemand anders te vragen om voor jullie tussen beide te treden. Er zijn geen andere 'parakleten' nodig! Jullie hebben geen advocaat nodig om voor je te pleiten!

Volgens Barclay luidt het steeds in de griekse kerkelijke literatuur: Wie zal voor ons spreken? Wie zal voor ons pleiten? Wie zal onze zaak opnemen tegenover het recht van God? Hij haalt er de tweede brief van Clemens voor aan, die zegt: wie zal onze 'parakleet' willen zijn als wij er op betrapt worden dat wat we doen verkeerd is? Er is geen twijfel mogelijk over de mening van het woord parakleet in de eerste brief van Johannes. Jezus is

de vriend van de beklagde. Hij is degene die de zaak wil bepleiten. Hij is de 'counsel for the defense', dwz de advocaat! Hij leeft er voor om voor ons tussen beide te treden bij de Vader.

In het evangelie naar Johannes is de parakleet de Geest der waarheid (14:16); de Geest is Degene die Christus' discipelen alles zal leren en hen te binnen brengen al wat Jezus aan zijn discipelen gezegd heeft (14:26); de Geest die van Christus getuigt (15:26), de Geest die komt als Jezus weg gaat (16:7). De Geest is de parakleet, de er bij geroepene om nu Christus is weggegaan, Christus' plaats op aarde in te nemen. Hij zal alles uit Christus nemen en het ons verkondigen! Hij bepleit, om zo te zeggen, de zaak van Christus. En Hij gordt de discipelen aan om Jezus te blijven volgen. Hij geeft de 'marching orders'.

Zo wordt ook de Heilige Geest parakleet genoemd omdat Hij de gelovigen in staat stelt om het leven en zijn taak aan te kunnen, om door zijn bemoedigende woorden, die Hij uit Christus neemt, de gemeente die vaak zwak is, aan te sporen niemand anders te volgen in deze wereld dan Jezus Christus.

Laten we daar op Pinksteren aan denken, het Feest van de Geest. De Parakleet werd er bij geroepen om ons te troosten over onze zonden, en over de slagen in het leven. Hij houdt ons op de been, zonder Hem zouden we ineen zakken. De Parakleet werd er bij geroepen om ons raad te geven, om ons te helpen, om Christus' zaak bij ons te bepleiten. Hij is de 'andere' die Christus' plaats inneemt en ons op Christus wijst. De Parakleet werd er bij geroepen om ons aan te sporen tot een krachtige strijd voor onze Koning. Getroost, bemoedigd, aangemoedigd gaan we onze weg, door de Heilige Geest. Hij nam de plaats van Christus in op aarde. Hij is hier. Zijn parakletische werkzaamheid behoort ook onder ons duidelijk merkbaar te zijn. Hij werd er bij geroepen om Gods volk te helpen. En als we zo'n helper dagelijks aanwezig weten, kunnen we het leven aan.

Soms zongen we: Kom, Schepper Geest, bezoek uw kerk met al het heil van Christus' werk. Maar, Hij is gekomen. Hij werd gezonden op het eerste pinksterfeest. Hij is er. Zijn residentie is hier, op aarde! Onze Helper is er. We zijn geen wezen. Gelukkig niet, maar we moeten wel geholpen worden. Daarom past op het pinksterfeest de bede: O Heilige Geest, help ons, help ons in elk opzicht!

Geschiedenis van Quebec [1]

De nieuwe wereld

door William Stewart
correspondent voor
Canadian Press

Canadian Scene — Reeds lang voor het begin van ons Christelijke tijdperk deden in het Middellandse Zee gebied verhalen de ronde dat Phoenicische zeelieden een nieuw gebied ontdekt hadden in het verre Westen.

In het begin van de twintigste eeuw werd op een heuvel niet ver van het punt waar de St. Francis rivier uitmondt in de St. Lawrence een oude steen gevonden met onleesbare inscripties.

Nog niet zo lang geleden kwam een professor aan Laval University in Quebec tot de overtuiging dat de inscripties in deze mysterieuze steen van Phoenicische oorsprong waren. Zijn theorie werd gesteund door een geleerde in de Verenigde Staten, die zei dat op verschillende plaatsen

langs de Noord Amerikaanse kust stenen gevonden waren met soortgelijke inscripties.

Dergelijke verhalen en theorieën bewijzen wel heel duidelijk hoe weinig we afweten van de eerste landingen in Noord Amerika door ontdekkers uit de Oude Wereld.

Het is bekend dat de Phoeniciërs bekwame en avontuurlijke zeevaarders waren die vanuit de Middellandse Zee de Atlantische Oceaan opvoeren en om Afrika heen gezeild hebben. Het is dus helemaal niet zo onaanvaardbaar dat zij ook Amerika bereikt hebben.

Er zijn onderzoekers die zeggen dat de Ieren hier het eerst waren en archeologische vondsten duiden er op dat Noorse zeelieden op zijn minst 1.000 jaar geleden al bezoeken aan ons continent gemaakt hebben.

In 874 werd door de Noren een kolonie gesticht op IJsland en in 985 werd dit herhaald op

Groenland. In 996 landde een Noorse ontdekkingsreiziger, die de weg was kwijtgeraakt door een hevige storm, in Newfoundland en vier jaar later zette de beroemde Noor Leif Erikson voet aan wal in Newfoundland, Nova Scotia en de kust van New England.

Er werd toen geprobeerd om in die gebieden nederzettingen te stichten, maar de inheemse bevolking was daar niet bepaald op gesteld en - mede door de Zwarte Plag - liep de Scandinavische bevolking hier tot een tiende terug in de 14de eeuw.

In de 15de eeuw begon men in Europa wederom belangstelling te tonen voor de beroemde en geheimzinnige gebieden in het westen en voor een zeeweg naar Azie via deze gebieden.

Christopher Columbus uit Genua, die zich in Spanje had gevestigd, maakte de eerste van zijn vier ontdekkingsreizen in 1492. Giovanni

Caboto uit Venetië, die eveneens in Genua geboren was, en die in de Engels sprekende wereld bekend staat als John Cabot, zeilde in 1497 onder Engelse vlag van Bristol en verkende de kust van Newfoundland en Labrador en zuidwaarts tot aan het gebied dat wij nu als Virginia kennen.

Giovanni's zoon Sebastiano, in dienst van Hendrik VIII, zocht een noordwestelijke route naar Japan op een reis in 1517 die hem tot in de Hudson Straat bracht en zuidwaarts langs de Noord Amerikaanse kust. Hij verklaarde een groot gedeelte van Noord Amerika tot Engels gebied.

Er wordt gezegd dat de rapporten van deze vader en zoon over een bloeiend visserijbedrijf in deze gebieden geleid heeft tot expedities door Europese vissers. Later ontwikkelde dit gebied zich tot een van de rijkste visgronden in de wereld.

En dan is er een Franse

ontdekkingsreiziger Jean Denys, die in 1506 de St. Lawrence bereikte en een soortgelijke reis werd in 1508 gemaakt door Thomas Aubert. Op last van de Franse koning Francois I werden verschillende ontdekkingsreizen gemaakt en de navigator van St. Malo Jacques Cartier heeft waarschijnlijk aan een van deze reizen deelgenomen voordat hij er zelf in 1534 op uit trok.

Het doel van al die reizen was het vinden van een westelijke route naar de Orient en natuurlijk werd gehoopt op vondsten van goud en zilver. Die gedachten leefden ook in Jacques Cartier die op 43 jarige leeftijd zijn eerste expeditie leidde naar Newfoundland, Labrador en de Golf van St. Lawrence.

Op een aantal plaatsen zoals bij St. Servan, aan de noordelijke kust van de golf bij de straat van Belle Isle, en op de plaats die wij nu als Gaspe vervoelg op pag. 10

De nieuwe wereld

vervolg van pag. 9

kennen, richtte hij kruisen op met het Franse Koninklijke Wapen en hij verklaarde het gebied als Frans bezit in naam van Koning Francois I.

Uit wat de Indianen probeerden hem te vertellen maakte hij op dat de St. Lawrence golf geen grote baai was, maar de mond van een grote rivier die haar oorsprong vond in het Westen. Hij reisde terug naar Frankrijk met het vaste voornemen om op een volgende reis de St. Lawrence te verkennen. Hij nam twee zonen van een Indiaans opperhoofd mee, die hem later als tolk gediend hebben.

Het volgende jaar zette hij wederom koers naar Amerika, dit keer met drie goed uitgeruste schepen en een bemanning van 112. Hij voer de St. Lawrence op voorbij de mond van de Saguenay aan de noordelijke kust, en ankerde

bij het Island of Orleans, dat Cartier toen echter het Island of Bacchus noemde vanwege de vele bessen die er groeiden. De Franse ontdekkingsreizigers werden er bezocht door Donnacona, opperhoofd van de Algonquin Indianen en door 500 leden van zijn nederzetting in Stadacona aan de mond van de St. Charles rivier, niet ver daar vandaan. De Franse schepen werden daarna bij Stadacona geankerd na een beslissing van Cartier om daar de winter door te brengen.

Ondanks waarschuwingen van de Indianen in Stadacona dat hij op zijn reizen ook wel in contact zou kunnen komen met vijandige Indianen voer Cartier met zijn kleinste schip de St. Lawrence op tot hij niet verder kon vanwege een zandbank. Met 50 mannen peddelde hij in zg. longboats verder tot hij bij een eiland

kwam waar hij honderden Indianen ontmoette. Het eiland, dat Hochelaga genoemd werd, was omgeven door een driedubbele palissade van hoge houten palen. Daarbinnen bevonden zich niet minder dan 50 longhouses die door verschillende gezinnen bewoond werden. Dit eiland is wat wij nu kennen als Montreal Island en Cartier gaf de berg op het eiland, na deze beklommen te hebben, de naam Mont Real.

De Fransen waren echter niet voorbereid op de strenge winter die zij tegemoet gingen. Niet minder dan 26 mannen stierven aan scheurbulk. Tenslotte kreeg men echter deze ziekte onder de knie dank zij een Indiaans geneesmiddel dat gemaakt werd met behulp van de witte spar.

Cartier maakte geen verdere reizen naar Canada, zoals het

toen genoemd werd, tot hij in 1540 wederom koers zette naar Stadacona. Het jaar daarop leidde Jean-Francois de la Rocque, Sieur de Roberval, een expeditie naar Cap Rouge, stroomopwaarts van Stadacona. Cartier keerde naar Frankrijk terug na de aankomst van deze nieuwe expeditie. Roberval en zijn mannen leden grote verliezen gedurende de strenge winter, en een later ondernomen tweede expeditie viel ten prooi

aan een storm. Dat was in 1549.

De grote risico's die aan de expedities verbonden waren en het feit dat Frankrijk in de 18de eeuw geteisterd werd door godsdienstoorlogen leidden er toe dat de belangstelling voor ontdekkingsreizen af nam. Pas in de volgende eeuw vestigden de Fransen permanente nederzettingen in Nieuw Frankrijk, voornamelijk als gevolg van de grote vraag naar bont.

Vrouwen boodschappers Gods?

Bij het beoordelen van de ambten mogen we nooit uit het oog verliezen dat Jezus eens tot zijn discipelen zei, "Gij zijt allen ambtsdragers". Ik denk dat wij het gezag van de ambtsdrager teveel zien in zijn persoon. We moesten het meer zien m.i. in het woord dat hij spreekt.

In de brieven aan de zeven gemeenten in Klein-Azie worden de ambtsdragers engelen genoemd. Het woord engelen betekent niets anders dan boodschapper. Toch zegt Paulus dat zelfs een engel van de hemel, die een ander evangelie zou brengen dan Paulus gebracht heeft, vervloekt is. We zien hieruit

dat hij het gezag niet hecht aan de persoon, maar aan het woord dat hij brengt. Daarom kan ik in de ambtsdragers niets anders zien dan boodschappers Gods. Brengen ze niet het Woord van God, dan valt ook hun gezag.

Niemand moet nu menen dat ik de leiding in de kerk zou willen ondermijnen. Niets is minder waar. Ik wil juist deze leiding in de kerk een stevige grond geven.

Kunnen nu de vrouwen ook goede boodschappers Gods zijn? De beantwoording van die vraag laat ik gaarne aan anderen over.

J. van Dijk
Surrey, B.C.

Shalom Manor, opent in augustus

Met dankbaarheid mogen we u meedelen dat Shalom Manor in Grimsby goede vorderingen maakt. Als alles volgens de plannen mag verlopen, komt het gebouw begin Augustus klaar.

Als de deuren officieel open gaan, komen er mensen van dichtbij en veraf, om er verzorging te ontvangen. Sommigen hebben al zolang gewacht, en zijn diep dankbaar dat ze dit mogen beleven.

Anderen hebben misschien gearzeld, maar zijn na veel

gebed en gesprek met de familie en met Mr. John Kamphuis, de administrateur, toch besloten om in Shalom Manor te gaan wonen.

Er is plaats voor 74 personen die gewone dagelijkse verzorging of ook verpleging nodig hebben. Het bestuur heeft nu de gelegenheid tot aanmelding open gesteld voor iedereen die in een echt Christelijk Rusthuis wil wonen.

U kunt in onze advertentie in dit nummer het adres en

telefoonnummer lezen. Vraagt u maar om inlichtingen, en we zullen u zoveel mogelijk van dienst zijn. Als u het zelf niet nodig heeft, kunt u er misschien anderen op attent maken.

Het bestuur weet, dat Shalom Manor een warm plekje heeft in vele harten. We hopen dat u blijft bidden en werken voor ons eigen Christelijke Rusthuis, zodat het velen tot zegen mag zijn.

Mrs. Rita Otten,
Secretary of the Board.

PERSOVERZICHT

- De aap is uit de mouw en we hebben een nieuwe regering. Er hing een nogal negatieve sfeer over de verkiezing: Quebec stemde tegen Clark en in het Westen van ons land stemde men tegen Quebec. Het zal een moeilijke taak worden voor mijnheer Clark om uit al die negatieve factoren een positief beleid te vormen.

- In deze tijd van energiekrisis zijn arbeiders aan het enorme James Bay energieproject nog steeds in staking. Verpleegsters in Quebec City vertikken het ook om te werken tot dat er een nieuwe overeenkomst getekend is.

- Kosten voor levensonderhoud stegen 9.8 procent gedurende April. Het zat hem niet zozeer in levensmiddelen als in fabrieksartikelen. Nieuwe belasting op drinkerij en rokerij zowel als verhoging van zendkosten speelden ook een rol in de stijging.

- De Amerikanen blijven kampen met benzine tekort. Tijdens een vergadering van het Internationale Energie Bureau in Parijs werden door Europese vertegenwoordigers klachten geuit over Amerika's buitensporig energie verbruik. De Amerikaanse Minister van Energie zei dat men in Amerika nog aan de nieuwe toestand moest wennen. Er wordt in Washington een nieuw distributie-systeem besproken. Volgens dit plan zouden automobilisten hun karretje een dag per week niet mogen gebruiken. Amerikaanse pogingen om

in een goed blaadje met Iran te komen liepen op niets uit. Iran heeft gezegd dat een nieuwe Amerikaanse ambassadeur nog niet welkom is.

- De 80-jarige Menten zal in Nederland weer terecht moeten staan voor de beschuldiging van oorlogsmisdaden. De Hoge Raad heeft de kwietschelding in een eerder proces ongedaan gemaakt. De kosten van Menten's gerechtelijke procedure worden tot nu toe op meer dan \$4.000.000, - geschat.

- Er is onenigheid in het Israëliëse kabinet. De Minister van Defensie is al afgetreden als resultaat van het regeringsstandpunt in zake zelfbeschikkingsrecht voor Palestijnen. Ook in verband met het economies beleid is er geharrewar onder de ministers.

- De Italianen zullen begin Juni naar de stembus gaan. Er wordt algemeen verwacht dat de kommunistiese partij geducht aan populariteit zal verliezen.

- Ten slotte is het vermeldenswaard dat Quebec premier Levesque in een pessimistische uittaling toegaf dat als het referendum over onafhankelijkheid vandaag de dag gehouden zou worden niet meer dan 32% van de bevolking in die provincie er voor zouden stemmen.

- De sering en bloeien nu in onze tuin en mijn vrouw heeft de geraniums buiten gepoot, het loopt tegen de zomer.

Carl D. Tuyt

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de levens geschiedenis van Pieter Vermeulen

door Gé Verhoog

Gemeente Velsen ©

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Dan is daar het grote vierkante huis met de imposante winkel van de heer Scheeres; ze gaan wat bedremmeld de stoep op, maar juffrouw Taanman wenkt reeds dat ze boven moeten komen en weldra zitten de meisjes in de ruime, gezellige kamer.

"Ik wil hen gezelligheid geven," denkt juffrouw Taanman, "maar waar is de weg tot het onbevange worden van deze kinderen?" Slechts enkelen voelen zich op hun gemak - het jurkonderwerp wordt uitvoerig besproken.

Ze schenkt thee in kleine porseleinen kopjes, echt Chinees porselein en fraai van vorm; geen ontsierende oren, maar rond als vaasjes. De meisjes nemen het in de hand zoals ze thuis de bekertjes gebruiken - maar dan schiet het hen te binnen, dat ze hier deftig op visite zijn en ze een echt kopje in de hand hebben dus moet er een oortje aan zitten. Ze draaien het kopje om en om, tot juffrouw Taanman liefjes zegt: "Er zit geen oortje aan, meisjes."

De pannekoekfuf is gemakkelijker en maakt de tongen losser; de grote schep bruine suiker en de meegebakken rozijnen maken het tot een koningsmaal en zo kan juffrouw Taanman na het afscheid, op het balkon de kinderen nakijken en zeggen: "Och, misschien hebben ze nu iets beleefd wat ze niet kenden en toch moeten leren kennen; de wereld moet een stukje wijder voor ze worden."

Maar op de voetbrug, die natuurlijk weer is opgedraaid, komen de tongen los: "Ze had ouwe koppies, zat geeneens een oor aan, nou, die hebbe we thuis ook..."

Mien weet het beter: "Dat hoort zo, die kopjes horen geen oortje te hebben." Daar kan niemand bij, ze snuiven wereldwijd. "Geef mijn maar een koppie waar je uit kan drinken zonder je vingers te verbranden."

Een paar anderen zwijgen; in hun ogen is iets van ontdekking, van een zien hoe het bij anderen is en hoe het bij hen thuis is - wat een verschil! Diep in hen wordt de wens geboren: zo willen zij het later ook doen, niet zo slordig als het bij hen thuis gaat, nee, een beetje netter is eigenlijk leuker en gezelliger.

Het is in deze tijd, dat er zoveel gebeurtenissen elkaar opvolgen, dat de eeuw de schijn aanneemt, uit een gezapige dommel van bijna honderd jaar te ontwaken en haastig ijver te tonen nu de twintigste eeuw straks zal aanbreken. In achttien-honderd-drie-en-negentig is men ijverig bezig met het graven van de tweede sluis, die met schoppen en kruiwagens, maar ook met de moderne excavateurs ontstaat. Deze excavateurs trekken de bewondering van alles wat aan de kanaaldijk staat aan publiek, waaronder veel stuurlui aan wal, maar de excavateur gaat onverdroten voort met het gretig bijten in het brede, diepe duinzand. Ook doen zij dienst door het graven van het toeleidingskanaal, dat voorlopig een vaargeul van vijf-en-dertig meter krijgt, die diepte zal bereikt worden met baggermolens. De enorme hoeveelheden zand, waar de firma Zurmühlen, die door de IJmuidenaren is omgedoopt in "meneer Suuremolen", geen beslag op legt, worden gestort in de duinvalleien tussen IJmuiden en Wijk aan Zee.

De sluis krijgt een lengte van tweehonderd-vijf meter en een breedte van vijf-en-twintig meter; de meelevende inwoner kan 't zien maar zich moeilijk zo'n machtige sluis voorstellen - wat een techniek - wat een techniek - jonge, jonge -

Nu denkt men zelfs over elektrische beweging voor de sluisdeuren, schuiven en kaapstanders. Electriciteit - men heeft er nooit van gehoord dat zo iets te maken kan hebben met de sluis. Petroleumverlichting hebben ze hun leven lang gekend in huis en op straat en nu ineens zitten ze midden in het elektrische tijdperk - gas slaan ze over: wat is het leven gejaagd geworden.

"Ons niet gezien," huiveren velen. Toch is men al enkele jaren bezig met onderhandelen over de bouw van een elektrische centrale; als het een beetje vlot kan men op het nippertje van deze eeuw het gebouw zien verrijzen; maar evenals die wonderkracht: electra, moet men het eerst zien voor men erin gelooft. Het bouwen van zo'n geheimzinnige centrale wekt beroering: moet dit nou? Is het niet gevaarlijk? De hoge heren willen alles maar bouwen en uitproberen maar denken ze wel aan de vrouwen en bloedjes van kinderen, het nageslacht? Die moeten ook nog kunnen leven.

Er wordt echter doorgezet ondanks het gemurmureer van de bevolking. Voorts zijn de werkzaamheden in volle gang voor de vissershaven en dan heeft de Regering in Den Haag pijn in 't hoofd over de vele particuliere visafslagers, die als paddstoelen uit IJmuiden's drassige grond verrijzen. Is een Rijksvisafslag niet geschikter om de vrede te bewaren?

"'t Is niets als men een kanaal graaft, maar onnoemelijk zijn de gevolgen," verzucht een lid van de Regering in de veilige beslotenheid van zijn huis. In couranten en betogingen, tegenbetogingen en verhitte meningsverschillen heeft men het nu ook nog over de oeververbinding Velsen-Wijkeroog. Hoe komt het verkeer over het kanaal? De voetbrug wordt herhaaldelijk aangevaren en ligt dan dagenlang op apegapen; dan wordt het noodpontje, dat niet anders is dan een miserabel trekpontje in gebruik genomen. Avonturiers begeven zich lachend in dit levensgevaar maar veel vrouwen grillen van het diepe donkere water dat door het kanaal stroomt en het wankel pontje dat erdoor moet zwoeven. Hun niet gezien.

Voortvarenden in den lande schrijven brochures en ingezonden stukken over de meest dwaze hersenschimmen: een tunnel onder het kanaal - wie haalt zo iets in zijn hoofd? Men slaat geen acht op dergelijke uitingen van onzinnige fantasie, men denkt over pontveren. Het enige verheugende is, dat men erover gaat denken en zet het denken zich door tot daden, dan zou deze eeuw afgesloten kunnen worden met een beter ontsloten verkeersmogelijkheid van oever tot oever.

Een heer uit Brussel heeft concessie aangevraagd voor aanleg van een lijn van de stoomtram Haarlem-Alkmaar over het Noordzeekanaal, maar Burgemeester en wethouders der gemeente vinden dit een ijhoofdige plan. Het gaat niet door. Men mompelt, dat Haarlem wil doorzetten en men blijft dit hardnekkig mompelen - wie weet wat er nog gaat gebeuren.

"Ik zie die tram het kanaal al induikelen," voorspelt Frits, "ze mogen eerst wel een betere brug bouwen."

Dan gonzen er geruchten, dat de heer Schmidt van Gelder een Papierfabriek die in Wormerveer staat, wil uitbreiden met een fabriek aan het kanaal en de firma Groen is nu geheel uit Den Helder naar IJmuiden verhuisd om de handel in verse zeevis en verzending naar het binnen- en buitenland groter te maken.

Vishandel blijkt grote moeilijkheden te kennen: hoe blijft de vis vers zodat de consument niet met opgetrokken neus aan zijn tafel plaats neemt? Vis is snel bedorven; de zeilschepen varen langzaam. Toen er nog geen ijs beschikbaar was, werd de vis op zee schoongemaakt, de ingewanden eruit gehaald en van binnen werd de vis met veel zout gevuld; het nadeel was, dat de kopers dan ontdekten: "Je krijgt er zo'n dorst van, dat je de zee leegdrinkt." Het antwoord van de vishandelaar bleef in de branche: "Vis moet zwemmen."

De huwelijks datum van Heinemiek en Jelle is vastgesteld op twaalf October; Frits kan niet nalaten te gnuiven: "De ondertrouwadvertentie staat in 'De Standaard' - dat is toch niet de krant die Jelle uitgeeft?" "Wacht maar," duwt Heinemiek hem toe, "wacht maar jongetje! Je bent te haastig, je zult zien, dat we over een paar jaar of eerder een krant uitgeven, waar jij een hoge abonnementsprijs voor mag betalen en dit graag doet."

"Welja," valt de meester in, "maak meteen een goede winst met een hoge abonnementsprijs, dan gaat de krant meteen op de flacon."

Heinemiek laat haar familie praten, ze is overtuigd, dat haar Jelle het juiste inzicht heeft - wacht maar, denkt ze.

Op haar trouwdag is Heinemiek de stralende bruid - als ze wacht op haar bruidegom, spreekt ze nog even met haar moeder. "M'n kind," zegt haar moeder met een diepe glimlach, "je bent heel gelukkig."

Heinemiek kust haar op beiden wangen. "M'n lieve moeder, het valt me echt niet mee mijn ouderlijk huis te verlaten maar ik ga een oord van geluk tegemoet, ik weet het, we hebben elkaar innig lief en samen kunnen we zoveel - u weet wat het is, een huwelijk uit liefde te sluiten en samen door het leven te gaan ook - als het niet zo gemakkelijk zal zijn."

Even bewogen ziet mevrouw Vermeulen haar dochter aan. "Zo is het," zegt ze, "zonder deze krachten had ik

het niet kunnen volhouden." Ze slaat de armen om Heinemiek heen. "Ik moet zo veel denken aan onze kleine Mathilde, ons oudste meisje dat God zo jong tot Zich heeft genomen - het was zo erg, zo erg en - we hebben toch veel terug ontvangen, ons gezinsleven is zo gelukkig - Ga het leven in, kind, God is met ons. Op alle wegen."

Dan gaat de moeder de meisjeskamer uit, straks zal de bruidegom komen en is zij op de tweede plaats. Hoe innig gunt ze haar kind het schoonste geluk, dat op aarde is te vinden.

Als in de avond van hun trouwdag Jelle Nauta zijn Hendrika Maria in de ruime woning in het eeuwenoude Velsen binnenleidt, weten beiden: hier zijn we thuis, hier in Velsen bij de Heide - een arbeidsterrein dat niet is te overzien ...

29 Het is zeventien December achttien-honderd-drie-en-negentig, als het nieuwe kerkgebouwtje in gebruik genomen wordt. Het staat aan de IJmuiderstraatweg bij de steenfabriek en draagt de naam: "Tivoli".

"Het welk is, overgezet zijnde: 'Lusthof,'" zegt Martin, die zijn woordenboek erop nageslagen heeft.

De bevolking vindt het een vreemde naam en weldra is het gebouw voorgoed omgedoopt in "De kerk bij de steenfabriek." Alweer blijkt, dat het volk vaak de passende namen vindt.

"Hindert niet," zegt de meester, "als ze de kerk maar kunnen vinden."

De meester kan zich nauwelijks indenken, dat men op de Heide nu een kerkgebouw heeft en de geitestal verlaten kan worden. Het heeft veel zorg en rekenen gekost; men heeft veel collecten gehouden, bijzonder veel vissersplaatsen schonken een bedrag en met een vrij dure lening is het nu tot stand gekomen.

Een predikant aanstellen is echter nog niet mogelijk; eerst moeten de schulden betaald en tot die tijd blijft de oefenaar de heer Brederveld voorganger, geholpen, en vaak vervangen door de meester.

WIJ ZIJN VERHUISD!

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Ministerie van Cultuur en Rekreatie
Hon. Reuben C. Baetz, Minister.

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CALVINIST CONTACT

99 NIAGARA STREET
 ST. CATHARINES, ONT. L2R 4L3

Notes of Thanks

BOUWMAN: Langs deze weg be-tuigen wij onze hartelijke dank aan onze kinderen en kleinkinderen, die ons met de 50 jarige huwlijks herdenking een dag hebben bereid die voor ons onvergetelijk is. Dank aan familie, vrienden en kennissen voor de hulde aan ons beloofd. Een rede waarvoor wij onze God danken die alleen de lof en dank toekomt. Nooit kan 't geloof teveel ver-wachten.
 Mr. en Mrs. L. Bouwman, Taber, Alta.

BREMER: We wish to thank our children, relatives and friends for all the cards, flowers and best wishes on our 45th Wedding Anni-versary. Above all, thanks to God who gave us in his goodness so many years together.
 Auke and Maalke Bremer, Stoney Creek, Ont.

KLOOSTRA: We would like to say thank you to all our children and grandchildren, relatives and friends, for the cards, gifts, flowers, and best wishes, on our 50th Wedding Anniversary. It will always be remembered. But above all, we thank our God for his protecting care all those years and pray for his guidance in the years to come.
 Mr. and Mrs. Walter Klooststra, 69 Barrie St., Chatham, Ont.

KUIPER: We thank our children and our grandchildren, relatives and friends for making our 50th Wedding Anniversary an unforget-table day. The many who came in person, the cards, the flowers, the gifts, it was overwhelming. And above all we thank God for all the blessings, and giving us so many years together, and pray for guid-ance in the days to come.
 Mr. and Mrs. Kees Kuiper, 253 Victoria St., Clinton, Ont. N0M 1L0.

POOL: We like to thank our children, grandchildren, relatives, and friends, for making our 45th Wedding Anniversary an unforget-table day. Thanks for the many cards, flowers, and gifts. Above all we thank our God for his many blessings in the past and pray for his guidance in the days to come. Thank God from whom all blessings flow.
 Mr. and Mrs. K. Pool, 219 Belmont, Pembroke, Ont.

ROORDA: We wish to express our sincere thanks, to our children, relatives, and friends for making our 25th Wedding Anniversary a day to remember. Thanks for the many cards, flowers, and gifts. Above all we thank our God for his blessings and guidance over the years.
 Paul and Tillie Roorda, Fenwick, Ont.

VROOM: We want to express our sincere thank you to all who shared the joy of our 55th Anniversary by sending cards, flowers, gifts and personal visits. God has richly blessed us and we are most grateful for his tender loving care.
 Mr. and Mrs. Onne Vroom, 903, 23rd Ave. W., Palmetto, Florida, 33561.

Births

DE BOER: John and Louise thank God for the precious gift of their first born child, JASON KEVIN. He was born May 11, 1979. He is the second grandchild for Mr. and Mrs. Klaas De Boer of Desboro and eighth grandchild for Mr. and Mrs. Jacob Batterink of Woodstock. Home address: 1935 9th Ave. E., Apt. 221, Owen Sound, Ontario.

DE JONG: Dirk and Ruth De Jong give thanks to God for the birth of a healthy baby boy, DAVID LOUIS. Sharing our joy are his grand-parents, Peter and Claire Spoelstra, and Harry and Edith De Jong.
 ...I will sing of the mercies of the Lord forever...
 1356 Caroline St., Burlington, Ont. May 26, 1979.

HAANSTRA: John and Debbie (nee Van Herk) are thankful to the Lord for the birth of our third child, a healthy baby boy, whom we named DARYL WILLIAM, born Sunday, May 20, 1979. A welcomed brother for Marsha and Ronnie, Daryl is the third grandchild for Mr. and Mrs. William Van Herk, Calstor Centre, and twelfth grandchild for Mr. and Mrs. Harvey Haanstra, Vinemount. Home address: R.R.1, Calstor Centre, Ont. L0R 1E0.

KOOY: We thank God, the Giver of life, who entrusted to our care, a son, JASON BRENT, born April 30, 1979, a brother for Scott, Lynda and David. Happy parents:
 Adrian and Willie Kooy (nee Martens), 28 Elmhurst Cres., Guelph, Ont. N1H 6C7.
 27 grandchild for Mrs. F. Kooy of Brampton, Ont. and 16th grand-child for Mr. and Mrs. G.R. Martens of Willowdale, Ont.

VANDERMEY: We are pleased and thankful to announce the birth of a daughter, ALEXANDRA JOANNE, on May 16, 1979. A sister for David. John and Gerri VanderMey, Box 84, Beamsville, Ont. L0R 1B0.

ZIETSMAS: With great joy and thanksgiving to our God, the Giver of life, we, Melvin and Grace, are proud to announce the birth of our first child, CHRISTA LYNN. She was born May 6, 1979 weighing 7 lbs. 15 oz. She is the first grand-child for Mr. and Mrs. Hank Meyering and the thirteenth grand-child for Mr. and Mrs. Allan Zietsma.

Marriages

BRINKERT-VISSERS: Mr. and Mrs. Hans Brinkert of Victoria, B.C. are happy to announce the marriage of their oldest daughter, ELLY to JIM VISSERS, son of Mr. and Mrs. Henk Viissers of Sydney, B.C., the Lord willing, on June 15, 1979, at 6:30 p.m. in the First Chr. Ref. Church of Victoria, B.C. Rev. Dan Tigchelaar and Prof. A. Honing of the Netherlands officiating. Temporary mailing address: 535 Agnes St., Victoria, B.C. V8Z 2E3

PRINZEN-MOLENAAR: Mr. and Mrs. Albert Prinzen and Mr. and Mrs. Peter Molenaar are happy to announce the marriage of their children, LIDY and HARRY. The ceremony will take place, the Lord willing, on Saturday, June 9 at 3 p.m., in the First Chr. Ref. Church, Brantford, Ontario. Rev. R. J. Hekhuis officiating. Future address: 154 William Street, Brantford, Ontario.

WISSELINK-FOLKERTS: With gratitude to God, Mr. and Mrs. Albert Wisselink of Pitt Meadows, B.C., and Mr. and Mrs. Andy Folkerts of Chilliwack, B.C., an-nounce the forthcoming wedding of their children, WENDY and JOHN on June 22, 1979, D.V., at the Haney Chr. Ref. Church. Rev. H. Sampsonius officiating. 13910 McKechnie Rd. Pitt Mead-ows, B.C. V0M 1P0

Marriages

HOGEWONING-VANDER BEEK: The Lord willing, JENNY and PETE will be married at 5 p.m., June 16, 1979, in the Chr. Ref. Church of New Westminster, B.C. We and our parents, Mr. and Mrs. S.K. Hogewoning, and Rev. and Mrs. W. L. Vander Beek, would like you to share in this joyful event, if not in person, then in thought. Father of the groom officiating. Mailing address: 8210-11 Ave., Burnaby, B.C. V3N 2P2.

MEINDERTSMA-BAKKER: Mr. and Mrs. Pier Meindersma of R.R. #3, Rockwood, Ontario, are happy to announce the forthcoming marriage of their daughter SHIRLEY MARGERETH, to MR. SIDNEY JOHN BAKKER, son of Mr. and Mrs. Dirk Bakker of Exeter, Ontario. The wedding ceremony will take place, D.V., on June 9, 1979, at 4 p.m. in the Chr. Ref. Church of Guelph, Ontario. Rev. John D. Hellinga officiating.

EYK-KIKKERT: Mr. and Mrs. R. Eyk of Beamsville, Ont., and Mr. and Mrs. R. Kikkert are happy to announce the forthcoming marriage of their children, YVONNE to RALPH. The wedding will take place, the Lord willing, on Satur-day, June 16, 1979, at 3:00 p.m. in the Mountainview Chr. Ref. Church of Grimsby, Ontario. Rev. J. W. Van Weelden officiating. Future address: 180 Cherry Hill Circle, Apt. #212, London, Ontario. N6H 2M2.

ROUKEMA-BATTERINK: Dr. and Mrs. J. Roukema and Mr. and Mrs. L. Batterink, of Hamilton, Ontario, are happy to announce the forth-coming marriage of their children, NIENKE FRANCES and LEONARD HENRY. The wedding ceremony will take place, D.V., on Saturday, June 16, at 2 p.m., in the Mount Hamilton Chr. Ref. Church. Rev. John Jongsma officiating. Tea social following till 4 p.m. 304 Stonechurch Rd. West, Hamil- ton, Ontario, L9B 1A4.

THALEN-VANGYSEL: Mr. and Mrs. Jack Thalen, Guelph, and Mr. and Mrs. Bert Vangysel, Drayton, are happy to announce the forth-coming marriage of their children, HILDA JOANNE and JOHN RONALD. The wedding ceremony will take place, the Lord willing, on Saturday, June 16, 1979, at 3 p.m., in the First Chr. Ref. Church, Guelph. Rev. J.D. Hellinga officia-ting. Future address: 17 Westgate Drive, Guelph, Ontario. N1H 5N6.

VAN GYSEL-NOORDHOF: Mr. and Mrs. George Van Gysel of Ponoka, Alberta, and Mr. and Mrs. William Noordhof of Lacombe, Alberta, are pleased to announce the forthcoming marriage of their children, JANET and NORMAN. The wedding ceremony will take place, the Lord willing, on Friday, June 15, 1979, at 2 p.m. in the Bethel Chr. Ref. Church, Lacombe, Alberta. Rev. C. Vriend of Neer-landia officiating. Future address: 10735 - 75 Ave., Edmonton, Alberta. T6E 1J8.

VANSCHEPEN-SCHUURMAN: Mr. and Mrs. Peter Vanschepen of Dundas, Ontario, and Mr. and Mrs. Cor Schuurman of R.R. #2, Branch- ton, Ontario, are happy to announce the forthcoming marriage of their children, AUDREY DOROTHY and GERALD RALPH. The wedding ceremony will take place, the Lord willing, on Friday June 15, 1979, at 7:00 p.m., in the Calvin Chr. Ref. Church of Dundas, Ontario. Rev. J. Zantlingh officiating. Future address: R.R. #2, Branch- ton, Ont. N0B 1L0

Anniversaries

1934 June 19 1979
 The Netherlands Canada
 With joy and thanksgiving, the Lord willing, we plan to celebrate the blessed occasion of 45 years of marriage of our parents, grand- parents, and great-grandparents,

BROER GERRIT ADEMA
 and
 GRIETJE ADEMA
 (nee Byzitter)
 May the Lord continue to guide and sustain them in the future as He has in the past. Their thankful children are:

Jack and Henny Koekoek; Doug and Ann Marsman and son Scott Douglas, Margaret — Grand Rapids, Mich.
 Fred and Pat Straatsma; Andy and Heather Straatsma and daughter Leah Michelle, Grace, Sharon, Helen — Brampton, Ont.
 Allan and Leida Adema; Bruce, Debbie — Brampton, Ont.
 Martin and Trudy Adema; Bruce, Dean, Leanne — Guelph, Ont.
 Andy and Diana Adema; Jerry, Brenda, Lori Ann — Cornwall, Ont.
 Dan and Jenny Hurst; Danny, Sam, Michael, Heather — Erin Twp., Ont.

Henry and Jane Adema — Calgary, Alta.
 Gary and Ria Roosien, Elizabeth, Mark — Caledonia, Mich.
 day June 23, at the Immanuel Chr. Ref. Church, Church St., Bramp- ton, from 2 to 4 p.m.
 Home address: 53 Church St. E. Apt. 608, Brampton, Ont. L6V 1G2

Kimswerd Vergennes
 Friesland Vermont
 1938 June 1 1979
 We wish to congratulate our parents,

OEGA MIEDEMA
 and
 WILMA MIEDEMA
 (nee Tigchelaar)

on the occasion of their 41st Wed- ding Anniversary on June 1. We thank God for keeping them in his care all these years, and pray for his continued care in the years to come.

Their thankful children are:
 Sidney & Betty Miedema — Sus- sex, New Jersey
 Ray and Geke Miedema — Drach- ten, Netherlands
 Clara & Casey Brands — Ver- gennes, Vermont
 Thom — at home
 Gert & Jack Herrewynen — Bur- lington, Ontario
 Fran Morby — Castleton, Vermont
 Jenni — Denver, Colorado
 Foka — Grand Rapids, Michigan
 Edie — Palmyra, New York
 Oega — at home
 and 14 grandchildren.
 Home address: R.D. #2, Waltham Road, Vergennes, Vermont 05491

Moline Orangeville
 Michigan Ontario
 1954 June 3 1979
 On the occasion of our 25th Wed- ding Anniversary we thank God for the joy he has given us in bringing us together as husband and wife 25 years ago, and for making that joy more complete when he gave us our daughter, Janice, 21 years ago. As a family, we have experienced the Lord's leading and care every day and we have enjoyed the fellowship and support of God's people. We thank God for all this and we claim his promise that he will continue to provide for us and guide us in the years ahead.
 "But from everlasting to ever- lasting the Lord's love is with those who fear him, and his righteousness with their children's children - with those who keep his covenant and remember to obey his precepts." Psalm 103: 17, 18.

JOHN and MARILYN
 NIEBOER
 Open house on Sunday June 3, 1979, from 2:00 p.m. to 4:00 p.m.
 Home address: R.R. 6, Orangeville, Ontario, L9W 2Y9.

Anniversaries

Bowmanville Kingsville
 1954 May 29 1979
 With thankfulness in our hearts, we celebrated the 25th Wedding Anniversary of our parents,

CORNELIS ARIE BOS
 and
 GEERTRUIDA BOS
 (nee de Groot)

May the Lord's blessings be upon them in the years to come. With love from their children:
 John and Nellie (engaged)
 Andy
 Wilma
 Larry

Gaast Trowbridge
 Friesland Ontario
 1939 May 31 1979
 Our Wedding Text was:
 "Above all these put on love, which binds everything together in perfect harmony" Col. 3:14.

CORNELIS DE HAAN
 and
 WYBRIG DE HAAN
 (nee Bakker)

With great thankfulness to our Lord, we remembered with our children and grandchildren, our 40th Wedding Anniversary. Wat de toekomst brengen moge, ons geleid des Heren hand. Our children and grandchildren:
 Sidney & Hilda de Haan; Angela, Sharmen, Christopher, K.C. Steven — Abbotsford, B.C.
 Bakke & Robert Johnson; Somani, Tamara, Wannela, Maya, Jeremy — Sandford, Ontario.

Shadde & Greta de Haan — Kim- berly, Sonia, Jamie — Waterloo, Ontario.
 Anno & Diane de Haan; Jeffery, Shana — Mission, B.C.
 Betty & Tim Vande Kemp; Serena, Nathan — Embro, Ontario.
 Janna de Haan — Sandford, Ontario
 Pearl & Hugh Verstoep — Atwood, Ontario
 Home address: R.R. 2, Listowel, Ontario, N4W 3G7

Bowmanville Mississauga
 1954 June 19 1979
 With much joy and thankfulness to God we are glad to announce the 25th Wedding Anniversary of our Mom and Dad,
 BILL and JENNY
 DYKSTRA
 (nee Bandstra)

May the years to come be some of the best, filled with his blessing and happiness. With love:
 Louise and Bill
 Geri and John Van De Pol
 Henry, Cathy, Steven.
 Open House on Saturday June 16, from 1 p.m. till 4 p.m., 2343 Wok- ing Cres. Mississauga.

1939 1979
 On June 10, 1979, we hope, God willing, to celebrate the 40th Anniversary of our parents, and grandparents,
 JOHANNES STEGENGA
 and
 MAARTJE STEGENGA
 (nee Reinbergen)

We thank God, for his many blessings, and pray that he will be with them for many years to come. Their grateful children, and grand- children,
 Bill & Hillie Nettinga; Gerald, Marlene, Jennifer, and John — Lindsay, Ont.

Ben & Jannie Stegenga; John, Harry, Joanne, Patricia — Fenelon Falls, Ont.
 Henk & Ruth Stegenga; Joan, Robert, Jamie — Fenelon Falls, Ont.
 Bill & Grace Van Halteren; Marg- aret, Donald, Janette, Billie — Cameron, Ont.
 Henk & Hennie Albers; Ricky — Fenelon Falls, Ont.
 Kevin & Anne Liscombe; Melissa — Fenelon Falls, Ont.

Home Address: South View Es- tates, Cameron, Ontario, K0M 1G0.

Classified Advertising

Anniversaries

1949 1979
Den Haag Wainfleet
With the Lord's blessing we hope to celebrate with our parents,
BILL and TRUUS HEEMSKERK
(nee Krygsman)
their 30th Wedding Anniversary on June 17, 1979.
Love and best wishes from your children:
Casper & Linda Heemskerk — Grand Rapids
Joe & Rhea Giglia — Hamilton
Andy — at home
Ena — at home
Hugs and kisses from your grandchildren:
Dirk and Anna
Home address: R.R. #3, Wainfleet, Ont.

1939 1979
"In all your ways acknowledge him, and he will make straight your path." Proverbs 3:6 (Wedding text)
With praise and thankfulness to the Lord for his steadfast love in granting our parents and grandparents,
SIMON and TRYNTJE OOSTERHOF
(nee Dekens)

40 years of married life on June 7. We thank our heavenly Father for keeping them in his care all these years and pray that he will continue to bless them and guide them in the years ahead.
Their grateful children and grandchildren:

John & Martha Oosterhof; Simon, Kenneth — Grand Valley, Ont.
Joe & Rita Oosterhof, Jamie, David, Teresa — Grand Valley, Ont.
Cor & Clara Oosterhof; Timothy, Patricia — Georgetown, Ont.
Nick & Aafke Baratta — London, Ont.
Eiko Oosterhof — Grand Valley, Ont.
Bob & Hilda Cunningham; Sharon, Bonnie — Shelburne, Ont.
Peter Oosterhof — Grand Valley, Ont.
Ted & Lorette Woods — Owen Sound, Ont.
Simone Oosterhof — Kitchener, Ont.

Open house will be held Saturday June 9, 1979, from 2 - 4 at Colbeck Hall.
Home address: R.R. #2, Grand Valley, Ont. L0N 1G0.

Leek Laurel
1944 1979
With joy we celebrate with our parents,
ENGBERT and FREDERIKA TUINTJER
(nee Dykstra)

the occasion of their 35th Wedding Anniversary on May 24, 1979. We pray that the Lord will continue to bless them and give them his peace.
Albert Frieda
Home address: R.R. #2, Laurel, Ont., L0N 1L0.

1954 1979
MR. GYSBERTUS VERSTEEG
and
OTTINA VERSTEEG
(Van Donkersgoed)

at R.R. #2 Gorrie, Ont.
On Tuesday June 12, we hope to celebrate, with our parents, the happy occasion of their 25th Wedding Anniversary. We thank God for keeping them in his care all these years, and pray for his continued care in the years to come. With love from their thankful children: "The Versteeg Gang",
Alfretta — London
Aileen — Stratford
Marion — Woodstock
Arthur — at home
Tena — London
Albert — at home
Shirley — at home
Nancy — at home
Margie — at home
Robbie — at home

Anniversaries

Nijkerk Colborne
1954 June 16 1979

Wedding Text
"Get thee out of thy country, and from thy kindred, and from thy fathers house, unto a land that I will show thee" Gen. 12:1b.

HARRY RUITER
and
HENNY RUITER
(nee van Ramshorst)

With joy and thankfulness to the Lord on June 16, we hope to celebrate our 25th Wedding Anniversary, with our daughter, relatives from Holland and Canada. Daughter Diane Ruiter — at home
Mrs. van Ramshorst — Nijkerk
Herman van Ramshorst — Nijkerk
Jo & Dirk Los — Hamersveld
Rikus & Annie van Ramshorst — Nijkerk
Bertus & Hennie van Ramshorst — Nijkerk
Al & Beverley van Ramshorst — Lillooet, B.C.
Jack & Rie vande Laak — Millet, Alberta
We invite all our friends and neighbours to share this happy occasion with us, at our open house on Saturday June 23rd, after 7:30 p.m., at Dundonald Hall, next to the farm.
Home address: R.R. #5, Colborne, K0K 1S0.

The Counselors and Calvinettes from the Grace Chr. Ref. Church would like to congratulate our head counselor,

HENNY
and her husband
HARRY RUITER
on their 25th Wedding Anniversary, on June 16, 1979. We would also like to thank Henny for ten years of dedication to the Calvinettes of Cobourg. God's blessing in years to come.
The Junior and Senior Calvinettes, Joy Club, and the Counselors.

1954 1979
We are thankful to the Lord that we may celebrate with our Mom and Dad,

DIRK and PETA VELTHUIZEN
(nee Verkerk),
their 25th Wedding Anniversary on May 31st. We pray that God will continue to keep them in the hollow of his hand.
Their thankful children:
Dirk
Geraldine
Bart & Alice (fiancee)
Andrea
Marlene and
Tim
Drayton, Ont.

Obituaries

De Here nam tot Zich in Zijn heerlijkheid na een ernstige ziekte ons medebestuurslid

MELLE DE BOER
op de leeftijd van 72 jaar. Geliefde echtgenoot van G. De Boer-Taekema. Sterke de Here haar en de familie in deze moeilijke weg. Gezang 27.
Namens de "Contact Club", Strathroy.

May 23, 1979, the Lord took home his child and our dear friend,

SHEILA JANSEN
Her soul flew to heaven, Praise the Lord!
We will always remember her and pray that the Lord will comfort her husband, Elbert, and children, and grandchildren.
Psalm 23.
Sadly missed by her friends:
Lucy Hoogeveen
Jane Hoogeveen
Kieny & Dick Hoolwerf
Jane Pranger
Jane Boomgaart
Miep & Wiebe Triemstra

Obituaries

In blijmoedig geloofs vertrouwen heeft God, na een langdurige ziekte tot zich genomen onze innig geliefde man, vader, grootvader, en overgrootvader,

BEREND GRASMEIJER
in de gezegende ouderdom van 86 jaren.
Welk een Vriend is onze Jesus, was een van zijn lievelings verzen wat hij vaak in het ziekenhuis en rusthuis heeft gezongen.
Zijn laatste wils was: Waarheen pelgrim, waarheen gaat gij Hoofd omhoog en hand aan hand? Gaan wij naar die blijde zalen, Over bergen en door dalen, Gaan wij naar die blijde zalen, Van God's huis in't vaderland.
R. Grasmeyer
Alie & Harrie Jonkman
Hillie & Lu Tissingh
Dien & Evert Termeer
Tom & Lien Grasmeyer
de kleinkinderen
en achter kleinkinderen
mei 14 1979
R.R. #2, Utopia, Ont., Canada, L0M 1T0

The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid? Psalm 27:1
On May 19, 1979, after a lengthy illness that, through God's grace, was borne patiently,

PETER TORENSMA
of R.R. #1 Jarvis, was called home to be with the Lord, in his 58th year. Beloved husband of Henderika Torensma (nee Miedema)
Son of Janke Torensma (nee de Graaf) of Holland
Dear father of Rudy and his wife Julie Torensma — R.R. #7, Simcoe
Andy and his wife Helen Torensma R.R. #1, Jarvis.
Predeceased by his son Gary in 1977.
Brother of Renze and his wife Audrey — R.R. #3, Clifford and several brothers & sisters in Holland
Also survived by grandchildren: John, Kristy, Peter, and Melinda.
Funeral Service was held from Cooper Funeral Home, Jarvis, to Ebenezer Christian Reformed Church, Jarvis, on Tuesday May 22, 1979 at 2:00 p.m. Rev. Peter Brouwer officiated. Interment followed in Knox Presbyterian Church Cemetery, Jarvis.

On May 19, 1979, after a lengthy illness it pleased the Lord to take to his eternal home our brother in law and uncle,

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Beloved husband of Rita Torensma (nee Miedema), at the age of 57 years. We pray that the Lord may strengthen and sustain his wife and children.
Psalm 27:1 and 14.
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Janet Miedema — Caledonia, Ont.
Herb & Grace Groenenberg — Caledonia, Ont.
Bert Miedema — Caledonia, Ont.
Tim Miedema — Caledonia, Ont.

Obituaries

Suddenly on Wednesday, May 16, 1979, the Lord took unto himself, our dearly beloved husband, father, and grandfather,

HENRIKUS (HENK) WESSELS
at the age of 54.
Beloved husband of Zwaantje Wessels (nee Beenen).
Father of:
John and Judy — Campbellford
Hetty and Gerry Varty — Whitby
Diana — at home
And one grandchild, Carolyn
Zijn Heiland riep. En vol vertrouwen is hij toen met hem meegegaan, recht op het huis van vader aan:
"t Geloven werd voor hem aan-schouwen.
3 Calder Crescent, Whitby, Ont. L1N 6M2

Op 16 mei nam de Here ploteling uit ons midden onze geliefde schoonzoon, zwager en oom,

HENDRIKUS WESSELS
Echtgenoot van Zwaantje Wessels (Beenen), op de leeftijd van 54 jaar. Je bent niet dood, de Heer heeft je geroepen bij Hem te wonen in zijn glanzend huis. Je hoeft geen rust en vrede meer te zoeken. Je hebt ze nu, want je bent velling thuis. Je bent niet dood, maar ach, we zullen je missen zoals een mens de meest geliefde mist. De jaren van geluk zijn nooit meer uit te wissen. En ik geloof, God heeft zich niet vergist. Vader en Moeder Beenen — Whitby
Egbert en Jos Beenen — Uxbridge
Gerrit Jan en Ali Beenen — Oshawa
Dini en Gerrit Hammers — Whitby
Jan Beenen — Oshawa
Gerrit en Meta Beenen — Whitby
20 neven en nichten
850 - 106 Green St., Whitby, Ont.

Op 16 mei nam de Here zo onverwachts uit ons midden weg,

HENDRIKUS WESSELS
in een ouderdom van 54 jaar. Hendrikus was 10 jaar secretaris van onze mannenvereniging. Met getrouwheid heeft hij dat altijd vervuld. Wij zijn dankbaar met wat wij in hem hebben gehad.
Troost de Here zijn vrouw en kinderen en verdere familie. Het was weer een roepstem om altijd bereid te zijn.
Namens de mannenvereniging John Calvin,
G.H. Film, voorzitter
G.J. Beenen, secretaris

On May 10, 1979, in her 43rd year, the Lord took home our dear daughter, sister, and aunt,

RIEK LOOYEN
nee Van Nledak
Dear daughter of Mrs. H. Van Nledik and the late Cornelis Van Nledak.
Dear sister of:
Bill & Grace Van Nledak
Marg & John Kramer
Joe & Audrey Van Nledak
Casey & Phyllis Van Nledak
Harry & Janet Van Nledak
Davey & Rose Van Nledak
and 17 nieces and nephews.
Lovingly remembered by all.
Kingston, Ont.

Accommodation

Young lady, 22 years old, seeks room and board or room only with a Chr. Ref. family in Toronto. Please call 633-6334 in Toronto.

Camps

Camp Ke-Mon-Oya

Summer camp for boys and girls, fall and winter weekend retreats for young people societies and adult groups. For more information call or write:

Bill or Sharon Lenters
Box 124, Unionville, Ont. L3R 2L8
Tel. 297-2396

Cottages

Golden Lake

Come and spend your vacation this year in the beautiful Ottawa Valley. We are located right on the shore of Golden Lake. We have one and two bedroom housekeeping cottages, all with modern conveniences. Boat and motors, fishing, swimming and store. Also ten-site trailer park with water, hydro and washrooms. We look forward to seeing you this summer. Phone 613-625-2999 or write:

A & A's Resort
R.R.2, Golden Lake,
Ontario K0J 1X0
for reservations.
Archie & Anne Polstra [owners]

Alton Lodges

1&2 BEDROOM CLEAN HOUSEKEEPING COTTAGES FAMILY RESORT

95 mtrs. from beautiful sandy beach close to fishing
20 km. from Chr. Ref. Church

429-2420
R.R.#1, WASAGA BEACH, Ont.
Site 30, Box 8

Len & Rita Bette

Little Europe Resort

Bracebridge, Muskoka

Voor een geslaagde vakantie met de Hollandse gezelligheid. Cottages te huur tegen redelijke prijzen. Uitstekende kampeer-, zwem- en vis gelegenheid. (ideaal voor groepskampen). "Little Europe" vindt u 8 mijl ten oosten van Highway 11, aan de Muskoka Rd., No. 4, voorheen VanKughnet Road, ongeveer 7 mijl ten noorden van Gravenhurst en voorbij de Muskoka Airport. Plm. 35 mijl van de Chr. Ref. Church in Orrilla.
Binnenkort hebben wij ook permanente staanplaatsen voor trailers beschikbaar aan het water.

R.S. Bakema
Telephone: 645-2738

Sandy Bay Camp

Looking for a nice quiet vacation site? Try Sandy Bay Housekeeping cottages on Rice Lake. Our facilities include: Sandy beach, safe swimming, boats, motors, fishing licenses, bait, ice and fully equipped store. For reservations call (705) 696-2951, R.R.#1, Hastings.
Don and Irene Crann
(new owners)

For a relaxing vacation come to

Van Roon's Place
FAMILY CAMPGROUND AND COTTAGES

- SWIMMING POOL
- PLAYGROUND
- FISHING

John and Dineka Van Roon
R.R. 3, Havelock, Ont.
Tel. (705) 778-3096

2½ miles east of Trent River Village on the Trent River Road

Personal

Christian gentleman, mid-30s, divorced, would like companionship with Christian lady. Please send letters to Box 4402, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Christian woman (age 36, divorced), wishes to make contact with man of appropriate same age. All responses kept confidential. Write to box 4409, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Classified Advertising

Anniversaries

1949 1979
Den Haag Wainfleet
With the Lord's blessing we hope to celebrate with our parents,
BILL and TRUUS HEEMSKERK
(nee Krygsman)
their 30th Wedding Anniversary on June 17, 1979.
Love and best wishes from your children:
Casper & Linda Heemskerk — Grand Rapids
Joe & Rhea Giglia — Hamilton
Andy — at home
Ena — at home
Hugs and kisses from your grandchildren:
Dirk and Anna
Home address: R.R. #3, Wainfleet, Ont.

1939 1979
"In all your ways acknowledge him, and he will make straight your path." Proverbs 3:6 (Wedding text)
With praise and thankfulness to the Lord for his steadfast love in granting our parents and grandparents,
SIMON and TRYNTJE OOSTERHOF
(nee Dekens)
40 years of married life on June 7. We thank our heavenly Father for keeping them in his care all these years and pray that he will continue to bless them and guide them in the years ahead.
Their grateful children and grandchildren:
John & Martha Oosterhof; Simon, Kenneth — Grand Valley, Ont.
Joe & Rita Oosterhof, Jamie, David, Teresa — Grand Valley, Ont.
Cor & Clara Oosterhof; Timothy, Patricia — Georgetown, Ont.
Nick & Aafke Baratta — London, Ont.
Eiko Oosterhof — Grand Valley, Ont.
Bob & Hilda Cunningham; Sharon, Bonnie — Shelburne, Ont.
Peter Oosterhof — Grand Valley, Ont.
Ted & Lorette Woods — Owen Sound, Ont.
Simone Oosterhof — Kitchener, Ont.
Open house will be held Saturday June 9, 1979, from 2 - 4 at Colbeck Hall.
Home address: R.R. #2, Grand Valley, Ont. L0N 1G0.

Leek Laurel
1944 1979
With joy we celebrate with our parents,
ENGBERT and FREDERIKA TUINTJER
(nee Dykstra)
the occasion of their 35th Wedding Anniversary on May 24, 1979. We pray that the Lord will continue to bless them and give them his peace.
Albert
Frieda
Home address: R.R. #2, Laurel, Ont., L0N 1L0.

1954 1979
MR. GYSBERTUS VERSTEEG
and
OTTINA VERSTEEG
(Van Donkersgoed)
at R.R. #2 Gorrie, Ont.
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Archie & Anne Poistra [owners]

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Don and Irene Crann
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FAMILY CAMPGROUND AND COTTAGES
• SWIMMING POOL
• PLAYGROUND
• FISHING
John and Dineka Van Roon
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Tel. (705) 778-3096
2½ miles east of Trent River
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Classified Advertising

For Rent

TOWNHOUSE FOR RENT IN BURLINGTON
July and August. Swimming pool, near shopping plaza and Christian Reformed Church. For more information write: Box 4405, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Plan a Victoria vacation this summer! Four Bedroom home available for the month of August - very low rental in exchange for light gardening duties.

Please call or write:

J. Schaapma
4258 Thornhill Crescent
Victoria, B.C. V8N 3G7
(604) 477-6382

Wanted to Buy

INSURANCE AGENT wishes to purchase a GENERAL INSURANCE AGENCY or be employed with right to purchase in full or on a share basis. Reply to Box #4410, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Pulpit Supply

Cobourg: Are there any ministers who would like to preach during our vacancy while vacationing in the area? Please contact Mr. John Van Egmond, clerk, Grace Christian Reformed Church, P.O. Box 656, Cobourg, Ont. K9A 4J3. Home phone: 416-344-7767.

Edmonton: The Maranatha Christian Reformed Church of Edmonton, Alberta requests summer pulpit supply for Sundays, July 15, 22, 29, Aug. 5, 1979. Pastors visiting our area and willing to preach are asked to contact Mr. Bill Visser, 3602-110 Ave., Edmonton, T5W 0H5, (403)-477-8516.

CHARLOTTETOWN: Spend your vacation on Prince Edward Island. The C.R.C. in Charlottetown, is looking for pulpit supply for the following Sundays: July 1-8-15-22 and Aug. 19 & 26. Our parsonage is available to accommodate you. For more information, phone or write clerk. — 155 Mount Edward Rd., Charlottetown, P.E.I. C1A 5T1

VANCOUVER: Ministers who would like to preach while vacationing in south western B.C., between July 14 and August 16, please contact M. Jens, clerk, First CRC Vancouver, at 9480 Gormond Rd. Richmond, B.C. V7E 1N5, (604) 271-3585.

Ministers Needed

BLYTH: The Blyth Christian Reformed Church is vacant. We are looking for someone to conduct our services, either part-time or full-time, or even occasionally. Parsonage available. Blyth is about 40 miles west of Stratford. Please contact Martin Wilts, R.R.1, Auburn, Ont. N0M 1E0 or phone: 519-523-4344.

Employ Wanted

19 year old Calvin student needs summer employment. Willing to do any type of work. Please phone or write: **June Antuma**, 519-352-4446, at 42 Hillcrest Ave. Chatham, Ont. N7M 4E7.

A Dutch 24 year old girl, likes to work for room and board and some pocket money, for 3 months in a Christian home. For more information, write: J. Ruiter, 1305 Tuytens Rd., Agassiz, B.C. V0M 1A0, or phone 796-9455.

Real Estate

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3 cottages & new brick, 1,600 ft. bungalow & garage. Rent income \$500.00 month. 8.6 acre: commercial, \$150,000. \$55,000 cash - \$95,000 - 8% mortgage. Take trade.

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WAINFLEET: 295 acre farm with almost 2,000 lbs. of group #1 quota and 400,000 lbs. of MSQ pipeline milking, stable cleaner, 88 milk cows and young cattle, 2 silos, sandy loam soil, good equipment and 2 good barns.

WELLANDPORT: 215 acre dairy farm with 1025 lbs. of group #1 quota and 400,000 lbs. of MSQ, stable cleaner, pipeline milking. Herd average approx. 15,000 lbs. of milk. Bunk feeding system, 3 silos. Full line of good equipment and a well-kept 4 bedroom brick home and pool.

JARVIS: 100 acre dairy farm with 586 lbs. of Group #1 quota and 572,775 lbs. of MSQ. Bunk feeding system. 60 milk cows and young cattle. New drive shed 40 X 80. Full line of equipment. Buildings are exceptionally good and painted. Additional 140 acres is rented at \$10.00 per acre. The 4 bedroom Victorian style is just simply beautiful. This is a show place.

For more details call:
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Representative of
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For more details call:
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ROOKE REAL ESTATE LTD.
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220 Broad St. E., Dunnville, Ont.
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Small farm; ideal for semi-retired couple. Garden or nursery business. 48 acres of sandy loam and black soil. Good draining. Barn 26 X 36; implements if so desired. New executive bungalow type home; 3 bedrooms, central air conditioning, sunken livingroom. Many extras. 2 car garage, well landscaped lot, many trees. 5 miles from Dunnville, 6 miles from Ref. or Chr. Ref. Churches. (Reason for selling: health). Asking \$125,000. Call: 416-774-4726.

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One of the best! 330 acres dairy farm; all workable. 5 miles S.W. of Stayner, Ont. Immaculate 6 bedroom house with attached double garage. Large barn, 85' x 50' and a roving shed 85' x 53'. A tie-up for 65 stanchions. Stable clean 2 years old. New Surge pipeline milking. Milking herd #1 MS quota available. Listed for quick sale. Phone: 1-705-428-5792 (collect).

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Trailer park and excavation business. 16 acre trailer park with 70 hook-ups. Ideal location on paved road on Lake Erie in Niagara Peninsula. Very good 4 bedroom house. Equipment for excavation business included. Vendor will take back first mortgage at 10 percent to qualified purchaser.

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Art Vandervliet, representing
ROOKE REAL ESTATE LTD.
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Walking distance to church and schools. 3 bedroom bungalow, plus carport. Divided basement, fenced backyard. Asking \$48,900.

Call **Hank Hassebrook**
935-7338

Dave Davies Real Estate
St. Catharines

Real Estate

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Bungalow, 10 acres on paved road. \$92,500.

More farms available.

Call **Peter Van Marum** at
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Residence: 416-957-2096

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We offer you a 10 year old, white brick bungalow. Large livingroom with air conditioner, combination kitchen/diningroom, three bedrooms, three piece bathroom. Rec-room, bedroom and laundryroom in basement. Nice landscaped lot, patio in backyard. Garage with automatic door opener. Walking distance from Chr. Ref. Church and Chr. School, about 10 minutes from downtown.
Call: 519-245-0454.

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Christian Reformed World Missions

seeks applicants for the position of

Personnel Secretary

Qualifications include background in CRC mission activities, preferably with mission field experience, administrative skills, and ability in personal relationships. The position involves coordination of the recruitment process, home service missionary activities, evaluation, and maintenance of personnel records. Application must be received by June 25. Request details from:

Executive Secretary
CR World Missions
2850 Kalamazoo Ave. S.E., Grand Rapids, Michigan 49560

The Ontario Alliance of Christian Schools

invites applications for the position of

Executive Secretary

The applicant should possess a congenial personality, clerical proficiency (75 w.p.m.), bookkeeping knowledge, familiarity with standard office equipment, 3-5 years of experience and an ability to work independently. The successful applicant is to be directly responsible to the Executive Director of the Alliance, which is a service organization of the Christian schools in Ontario. Duties are to commence by June 15, 1979. Salary and benefits to be commensurate with experience. Please forward resume to:

W.H. Hultink
Executive Director, OACS

For additional information write or call:
Mr. Hultink
547 West 5th St., Hamilton, Ont. L9C 3P7
Tel. 388-0435

100 ACRE PIG FARM

Modern barns and 4 bedroom home can be bought as a going concern with 100 sows, 300 pigs and all fairly new farm equipment and machinery. The choice is yours. Located in the Township of Wainfleet with paved road frontage. For more details call Henry Termaaten (416) 732-4518, Welland, representing

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We're the neighbourhood professionals™

Teachers Needed

Brantford: Brantford Chr. School requires a part-time teacher (one day per week) for the senior grades. Please send inquiries to Brantford Chr. School, 7 Calvin St., Brantford, N3S 3E4; Attention Education Committee. Phone 1-519-752-0433 (school).

OWEN SOUND:
TIMOTHY CHRISTIAN SCHOOL requires a **Full-time teacher** for grade 1 - 4 (18 students). Please call collect:
Coby Van Bendegem at 519-376-1823
P.O. Box 820, Owen Sound, Ont. N4K 5W9

SUPPORT OUR COMMUNITY PROJECT

Christian Care for the Elderly.

Holland Christian Homes Inc. Owned and operated by its members. Annual M.F. \$25.00 per family, or \$250.00 for life. P.O. Box 4127, Stat. D., Hamilton, Ont. L8V 4L5 or write to the Secretary, D. Brinkman, R.R. #1, Bowmanville, Ont. L1C 3K2. Applications for accommodation to be sent to Box 333, Brampton, Ont. L6V 9Z9.

Teachers Needed

Brantford Christian School

invites applications for

Principal/Teacher

for the school year 79/80. Duties include teaching grades 7 and 8 (20 students) and time off for administration. If interested contact:

Wm. Slofstra, principal
Tel: 1-519-753-0433
Home: 1-519-753-9557

The Peterborough Christian School Society

still requires a

Teaching Principal

Would you like to accept the challenge of setting up an inter-denominational Christian school for September 1979 in the beautiful Kawartha Lakes region? Send your application to:

Mrs. Jane Breukelaar,
Box 19, R.R. 2,
Ennismore, Ont. K0L 1T0
or phone: 705-292-9967

Richmond Christian Elementary School

still needs a teacher for a grade 5 and 6 combination. Applicants are invited to write or phone:

Mr. G. Dykstra, principal
8180 #2 Road, Richmond, B.C. V7C 3M3
Phone (604) 277-4714

The Reformed Fellowship of Canada Inc.

is pleased to announce a

YOUTH BIBLE CAMP

AT Cedar Conference Grounds, Bolton, Ontario.
August 27 - 31, 1979

SPEAKERS: (tentative) Rev. Harry J. Bout
Mr. Arend Kersten
Rev. Harry Van Dyken

If you are interested in serious Bible study, led by faithful defenders of the Faith, write now for more information and reservation forms to: Mr. G. J. Van Daalen, 242 Elmhurst Dr., Rexdale, Ont. M9W 2L8.

Shalom Manor

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With an opening date in mind of approximately August 1, 1979, the Board invites

APPLICATIONS

for residence from anyone desiring to live and receive care in a Christian Home for the Aged.
Phone (416) 945-3324 (administrator) or (416) 563-7904 (secretary Board), or write to Box 1078, Beamsville, Ont.

LET'S PLAY CHESS

editor: **Pete Layer**
FIRST SERIES OF PROBLEMS IN JUNE
#789 #790
F. Palatz F. Michel
Germany, 1938 France, 1956

1

4-mover 3 pts.

10

2-mover 2 pts.

Notes
1. The problems are not very complicated this week. Why not spend some time outside with the Calvinist Contact and a chess board?
2. White must prevent stalemate in #789. After he has done that, he can worry about checkmating Black. Please indicate the full solution. (Threats are not necessary to mention.)
3. Two of the Black Pawns in #790 will thwart many of White's attempts to checkmate in two, except for the keymove. I think you will enjoy the three variations. Please give the key and threat, if any.
4. The deadline for sending solutions to the June selections will be given next week.

Calendar of Events

- June 1 Organ concert by Christian Teeuwssen in the St. Thomas Anglican Church, Ontario St., St. Catharines, at 8:30 p.m.
- June 13 Hollandse Dag in de Community Hall, Moorefield Park at 10:00 a.m.
- June 16 Groniger picnic, at the Grand River Conservation Park, Rockwood, Ont.

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
June 1	May 30	May 29 (noon)	May 25 (noon)
June 8	June 6	June 5 (noon)	June 1 (noon)
June 15	June 13	June 12 (noon)	June 8 (noon)



... Then Peter spoke! And about three thousand were added to their number that day.

Who gave him power? Why was he so effective?

"You shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses... to the ends of the earth".

Acts 1:8



Christian Reformed World Missions
2850 Kalamazoo Ave. SE, Grand Rapids, MI 49560
265 Rutherford Road South, Brampton, Ontario L6W 1V9

Books

Missions

An evaluation of missiology today

The Open Secret: by Lesslie Newbigin; published by William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1978; paperback, 214 pages; price: \$4.95 (U.S.). Reviewed by Rev. Johan D. Tangelder, Bacalod City, The Philippines.

Lesslie Newbigin is a prominent leader in the ecumenical movement and a gifted missiologist. Born of Presbyterian parents, he worked for years in India and was deeply involved in the negotiations that led to the founding of the Church of South India. He became one of the first bishops of the new church. He also spent some time working as Director of the Division of World Mission and Evangelism of the World Council of Churches. He also served as General Secretary of the International Missionary Council and as Associate General Secretary of the World Council of Churches. In 1974 the author took up a teaching post at Selby Oak Colleges, Birmingham, England.

Newbigin's latest book contains the material that he has developed in the course of a four-year period during which he lectured to men and women preparing for missionary service — whether in their own countries or abroad.

What is mission according to Newbigin? Mission is an open secret entrusted to the church to manifest the truth to all nations. He teaches a three-fold trinitarian

formulation for mission. Mission is proclaiming the Kingdom of the Father, sharing the life of the Son, and bearing the witness of the Spirit.

Newbigin upholds God's sovereignty — his rule over all. The sovereign God elects. All of history is a process of selection. The author says that the doctrine of election permeates and controls the whole Bible. "The biblical doctrine of election is fundamental to any doctrine of mission which is addressed to men and women as they really are in the fullness of their shared life in history and in nature." Why does God choose a people unto himself? Election is not for privilege, but responsibility.

The author presents an excellent evaluation of Liberation Theology, the much talked-about recent development in missions. He says about it that "if the legitimate call to political action is allowed to replace the call to compassionate service, then the church has betrayed its gospel."

Newbigin also gives a critique of one of today's most influential schools of missiology — the Institute of Church Growth of the School of World Missions, located at Fuller Theological Seminary, Pasadena, California. Dr. Donald McGavran, the founder of the school, has forced many agencies in many parts of the world to ask why churches do not grow and to plan deliberately for church growth and expect it as the normal experience of missions. The author doesn't discount the importance of numbers in missions. He states that in the book of Acts we find a lively interest in numerical growth, but the sayings

of Jesus suggest that the coming of God's kingdom does not at all depend on the number of those who expect it and pray for it. "The emphasis falls upon the faithfulness of the disciples rather than upon their numbers."

In the tenth and last chapter, the author discusses the value of dialogue in the presentation of the Gospel among the religions. He says, "The Christian does not meet his partner in dialogue as one who possesses the truth and the holiness of God but as one who bears witness to a truth and holiness which are God's judgment on him and who is ready to hear the judgment spoken through the lips and life of his partner of another faith."

I highly recommend this book to the student of missiology. Newbigin makes a genuine attempt to lead the church to the Scriptures as he rethinks ways and means to present the Gospel in our modern and complex world.

Education

The catacomb experience

Feed My Lambs by the Toronto Catacomb Community; published by the Anglican Bookcentre, Toronto, Ont., 1978; paperback; price: \$5.95. Reviewed by Dr. Jack Fennema, Chatanooga, Tennessee.

Feed My Lambs is a "how-to-do-it" resource manual for the establishment of mid-week Bible

clubs for neighbourhood children. Such clubs could be established through a church as a parish ministry or by an individual who desires to work within his or her own neighbourhood. The clubs meet for two hours once a week, after school for the primary and junior high grades (K-6) and in the evening for the intermediate group (7-8).

The manual contains many pictures, lists of themes, activity-workshop-project suggestions, and ten pages of songs, basically all one would need to begin such a club. The table of contents reflects the actual divisions of the club time. Following a planning time, details are given on praise time, theme time, class time, community time, and worship time. The stated purpose of the weekly meetings is "to tell children the good news of God's love for them in Jesus Christ."

The book is a product of the Catacomb Community, established in 1971 by parents in the Rosedale and Moore Park areas of Toronto who were concerned about the spiritual welfare of the children in their community. This is an extra-church organization whose members attend the United, Roman Catholic, Anglican, and Presbyterian churches in that part of Toronto. Although not decidedly reformed in its presentation, the book appears to be true to Scripture.

Feed My Lambs would be of most benefit to parents and teachers in several areas of Christian education: Mid-week Bible clubs for children; Sunday school classes; daily vacation Bible schools; and, to a lesser degree, Christian day schools.

Church history

The battle for the Bible in reformation times

The Battle for the Gospel: The Bible and the Reformation, 1444-1589, by Marvin W. Anderson; published by Baker Bookhouse, Grand Rapids, Michigan, 1978; paperback, 136 pages; price: \$5.70. Reviewed by Theodore Plantinga, St. Catharines, Ont.

In this little book, Dr. Marvin Anderson, who teaches church history at Bethel Theological Seminary, focuses his attention on four groups active during the Reformation era — the humanists, Martin Luther and company, John Calvin and his associates, and the Catholic reformers. In dealing with each group in turn, he explores the views of Scripture that were held, devoting a good deal of attention to controversies (many of them long forgotten) and contrasting ideas. The tremendous variety in the thinking of the Reformation era comes through strongly.

The book contains quite a number of quotations and anecdotes. Scholars active in Reformation history or the history of biblical scholarship will enjoy the book. Other readers, I suspect, will find their enjoyment of the book hampered somewhat by all the detail and the unfamiliar names.

PAIDEIA / PREMIER ANNOUNCES FOR SEPTEMBER 1979

